

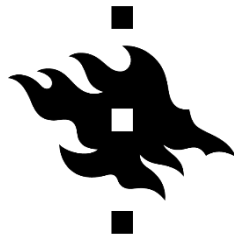
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Organizational Identity in Finnish Non-profit Development INGOs

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Tiivistelmä/Referat – Abstract <p>A professionalized climate and external expectations have caused great changes to many development organizations, including a degree of homogenization. Focusing on the identity of organizations is the best way to understand what the impact of change has been and how development organizations are able to hold on to core values and identity while innovating new ways of competitively reaching goals and milestones.</p> <p>The general metrics for success, profit, growth, efficiency, and productivity from within the management perspective follows a logic for which there is much theoretical and empirical evidence. However, the study of organizations and their well-being in terms of their identity in relation to their professionalism is a less researched area. Organizational identity theory can benefit from research to find how to draw direct logical outcomes which can be applied by the organizations in setting directions and goals for their future development.</p> <p>The main purpose for this research is to view how it can explain the differences in how or whether the core values have been affected by the professionalization of nonprofit INGO's in Finland and how it has been adopted by development NGO's. Is this theory validated by the phenomenological research data produced by this research?</p> <p>Where organizational identity theory as a framework doesn't provide a quantitative basis by which to factor in all the variables that influence the social makeup and conceptual whole of an organization, it does provide a framework for the study of the phenomenon as a whole in a qualitative manner. It also gives conceptual paradigm for defining an identity, and how the different organizational features and attributes are related with the identity.</p> <p>The two INGOs chosen for this research, Fida International and Finn Church Aid, were similar enough to offer valid points of comparison by being faith based organizations, both of which have successfully grown into a significant actors in the field of development cooperation. These also offered interesting comparison of how their original organizational identities have lead into different development in organizational structures, global perspectives, and brands they wish to be known for. This kind of research can offer valuable information for NGOs in their future developmental goals. Empirical data on the organizations was gathered from different level staff as they perceived it.</p> <p>The hypothesis is that identity is not always aligned for the convenience of reaching the goals of the organization or even for competitive advantage, counterintuitively identity can be based on independent value decisions even if it doesn't follow the logic of a professionalized management perspective. Results confirmed the original hypothesis in case of both the researched organizations. A strong organizational identity as is seen in Fida's case necessitates constant re-alignment to the context, but it is a strength in safeguarding the value base and purpose of the organization; although sometimes at the expense of traditional markers of organizational success such as growth, efficiency and profit it provides a clear vision of what is worth pursuing in the long run. In the other case, the organizational identity of the FCA gives understanding of what the original purpose of the organization was, and even with big changes in its historical value base and consequent shifts in the definitions of development and its purpose, the organization has thrived to meet that challenge, the FCA has become the largest development actor in Finland in order to stay true to its identity.</p>		
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1 Introduction

The current professionalized climate for development sector organizations (Rist, 2014) and an atmosphere of increasing external expectations have, based on conventional management theory (Senge, 1990) caused great changes to many development organizations, including a degree of homogenization (Simmons, et al., 2006). Focusing on the identity of organizations is the best way to ascertain what the impact of change has been because according to organizational identity theory it is one unchangeable aspect where the other factors that can be found in the research data are related to. How are development organizations able to hold on to core values and identity while innovating new ways of competitively reaching goals and milestones? The general metrics for successful organizations in terms of profit, growth, efficiency, and productivity from within the management perspective follows a logic for which there is much theoretical and empirical evidence (Senge, 1990). However, the study of organizations and their wellbeing in terms of their identity in relation to their success is a more difficult area (and less researched) in which to draw direct logical outcomes (Ravasi & Rekom, 2003), this is because the sum of individual factors that play in to the concept of an organization are so many (Mujib, 2017). Where organizational identity theory as a framework doesn't provide a quantitative basis by which to factor in all the variables that influence the social makeup and conceptual whole of an organization, it does give useful insight by providing a useful framework that allows for the study of the phenomenon as a whole in a qualitative manner.

Fida International and Finn Church Aid, which are both Finnish non-profit development organizations, with fairly similar backgrounds as faith-based organizations which have grown to be leaders in the field. The strength of choosing this framework over others in these case studies is to follow how their organizational identity may steer them towards different directions. The purpose is also to explore the hypothesis that it is possible to see empirical evidence in which values and core identity of organizations are not necessarily instruments only for conventional success metrics or tools for management. My hypothesis is that identity is not always even aligned for the convenience of reaching the goals of the organization or even for competitive advantage, rather counterintuitively identity can be based on independent value decisions even if it doesn't follow the logic of a professionalized management perspective. With identity and brand being closely aligned in many professionalized businesses, this thesis will look at nonprofit development organizations to see if there is empirical evidence to support these hypotheses and to gain knowledge on how organizational identity theory can be useful to organizations who may be struggling between the friction of identity and professionalization in which synergies are not necessarily aligned.

Is keeping the original values, those ideological values which define why the organization exists a comparable measurement to values like growth efficiency or other results? Can an organization claim that it has succeeded, even if the success is not measured in these results, but rather, that it has succeeded in keeping its values intact, and functions accordingly. Or is this only, that the organization has become stagnant, since change and development are good? What if one's values should change with the times because something new is always learned with experience? Identity defines which values cannot change, without changing the whole purpose why the organization exists. Like stated in Whetten's work and his definitional dimensions of identity because they prescribed to the idea that identity had to remain fluid and that identity is ever changing and dynamic (Whetten & Godfrey, 1998). Whetten and Godfrey postulate that organizational identity is problematic because it can be viewed through very different ontological and paradigm assumptions about the nature of organizations leading to sometimes contradictory views, however their work offers three lenses through which to view organizational identity: a functionalist perspective, an interpretive perspective or a postmodern perspective (Whetten & Godfrey, 1998).

Organizational identity theory was chosen as the framework through which to study non-profit development NGO's because it offers useful academic insight into social phenomenon in the development sector. As well as practical knowledge for the object of study in organizational analysis for development INGO's in general, and specifically in Finland, which is important because professionalization of many of the old actors has been a strong trend in the last decade and its impact has not been studied from this perspective. Organizational identity theory as a framework has a unique potential to bridge gaps (Ravasi & Rekom, 2003) between different levels of analysis and explores questions of how organizations are different and how organizations are the same as other organizations. These observations in turn explain links of interesting phenomena about organizations, individuals, and society such as shedding light on the interaction of the root values of development organizations in contrast to the prevailing global logic for development as a sector. (Ravasi & Rekom, 2003).

1.1 Research Problem

How organizational identity theory can explain the differences in how or whether the core values have been affected by the professionalization of nonprofit INGO's in Finland, the theory aims to add knowledge by confirming how it has been adopted by development NGO's. Is this theory validated by the phenomenological research data produced by this research?

The first research question is: How has the organizational identity steered the development of the organizations towards what they are today? How the features and attributes of the OI theory that

fulfill the criterion of being central, enduring, and distinguishing and as such part of the OI, which include organizational phenomenon like vision, cohesion, strategies, values, competitive advantage, growth, health, ideology, and effectiveness are related with the acknowledged organizational identity.

The second research question is: How has the organizational identity been affected by outside demands like, professionalization, development cooperation trends, innovation, definition of development and globalization.

The third research question is: How does OI theory need to develop to suite different sectors i.e. development?

Fida International and Finn Church Aid were chosen as the objects of study because originally it seems obvious that their identity has lead them to different decisions. Fida has split its work between missions and development, and exhibits possible signs of being a hybrid organization. FCA has chosen development work, the outcome has been different. Two organizations were chosen so the research problem can be studied with reference points by which to see the different changes, affects and paths that OI has impacted.

The initial understanding from the empirical data may be that identity has, as the theory suggests been preserved, for example the FCA after the second world war, and its interest in the wellbeing of the post war victims has grown in to global concern about the most vulnerable regions and people groups. In Fida for example work in equipping local churches and building their capacity for charity based social work has evolved in to building local partner church networks capacities as duty bearers according to human rights-based approach. The idea is that the identity of organizations can be kept relevant over time and adapt to external influences by changes in modalities and other features which are not a part of OI directly, and are not central, enduring, or distinguishing attributes.

2 Theoretical Framework

Organizational Identity Theory as a concept was first articulated and developed by Stu Albert and David Whetten (Whetten & Godfrey, 1998) in 1985. Their seminal work was borne out of a need to establish a framework through which to make sense of the crisis that they were observing within the university of Illinois. By establishing a theoretical framework for organizational identity, it was quickly recognized other organizations experiencing similar phenomenon would have a lot of demand for this kind of theoretical framework to understand their own organizational identities better. Organizational identity theory derives from earlier philosophical, psychological and social thinkers in that personal identity and identity in general could be argued to be one of the most fundamental areas of human existence that has been pondered over, the deep question of who we are and in what relationship to those around us (Albert & Whetten, 2004, p. 121). The philosophical roots of the study of identity are well summarized in Whetten and Godfreys 1998 book *Identity in Organizations: Building Theory through Conversations* (Whetten & Godfrey, 1998).

2.1 Organizational Identity in a Nutshell

Whetten's concept of OI involves what is central, distinctive, and temporarily continuous or enduring. Like stated above, the scientific concept of organizational identity is often used to define and characterize certain aspects of an organization. Secondly, an identity is understood as a self-reflective question, where an organization's aim is to characterize itself.

Organizational identity becomes evident in an organization's decision making, and as a hypothesis of this research, the question is: is it aligned with other questions, like rationality, information, probability, or expected utility. One aim of the research interviews could be to find out, if the published and stated values or goals of an organization are collectively agreed on. However, the question about identity is: Who are we? Is it clearly stated, in what kind of business we are in? If it is clearly stated, does the personnel know it? (Albert & Whetten, 2004)

2.2 Critical Discussion on Different Aspects of OI

2.2.1 OI in Different Stages or Multiple OI's

Gioia and Thomas explored identity in terms of personal identity in connection with identification within an organization, they were also critics of Whetten's work and his definitional dimensions of identity because they prescribed to the idea that identity had to remain fluid and that identity is ever changing and dynamic (Gioia & Thomas, 1996) (Gioia, et al., 2013).

In context of this research it is also important to understand, that the organizations can often have multiple identities. The history, for example of the two organizations studied here, started from

ideological connections with churches, while they have had to develop to become highly professional in development cooperation, thus, making their decisions on those lines, to be competitive in their field of expertise (Gioia & Thomas, 1996). Their situation ties into the research problem, of how the core values of the organizations have been affected by their professionalization of non-profit INGO's in Finland.

The enduring validity standard of organizational identity attributes in Whetten's theory excludes OI as fluid and developing over time as posited by Gioia & Thomas (Gioia & Thomas, 1996). In these case study organizations (Fida, CFA), the research revealed development of their OI, as response to time and developmental trends, as well as demands to stay relevant and require funding but changes were not so drastic as to make the organizations unrecognizable from their historical roots. Different stages of this historical development of their identity in addition to indicators for multiple identities could be recognized in the interviews. When there is more than one conceptualization of what is central, distinctive, and enduring to an organization, the organization has multiple identities simultaneously (Albert & Whetten, 2004).

An organization with identity plurality needs to recognize its identities, and effectively manage them for their good (Scott, 1981). In the best-case scenario, an identity synergy can be reached. Hybrid organizations adapt different parts and constructs from multiple management styles, combining different formal structures within the organization. Those structures, which are often overlooked when discussing identity, represent the creative solutions that hybrid organizations create, and the structures reflect their identity. Identifying hybrid elements in the structure of the organization gives insight into its identity even if it is not the primary focus of this study. "The surge in scholarly attention to informal social structure .. has created a sort of amnesia about the role of formal elements in explaining the functioning, performance, and nature of organizations." (McEvily, et al., 2014). Hybrid structures are combinations of different types of organization structures (Jones, 2012), the organizational structure of Fida has elements of: Line (and staff), Functional, Horizontal and Network structures combined into a hybrid structure (Daft, 2012). The FCA on the other hand seems to have compartmentalized subgroups with different more clear strategic structures (Line, Customer) (Daft, 2012) still under one hierarchy based on a breakdown of geography and departments. The FCA is streamlined and its clear organizational structure was a factor that was evident in the interviews as well. The FCA also exhibits signs of hybrid structure in areas where it has had to innovate such as its business activities, and in some respects, the organization looks more like a nonprofit corporate group than an INGO. Hybrid organizations have advantages in being highly adaptable, efficient, and innovative and in this context the structure reflects on the complex identity

2.2.3 Functional Perspective

The functionalist perspective is represented in the distinguishing organizational attributes that define how the organization is similar to others and how it is different (Whetten, 2006). The functionalist perspective is useful in identifying the analogous identity traits that answer the question *what?* and *How?* the organization acts in character. Distinguishing organizational features are all the values that are persistently identified in defining who the organization are based on who they are similar to and how they can be identified as the same as others, while retaining features that make them unique and different (Greenwood & Hinings, 1993). Distinctive identity claims in Whetten's work foreshadow Brewer's (Brewer, 2003) principal of optimal distinctiveness the equal need for assimilation and uniqueness that people have, these translate in to a strategic balance for organizations, which need to be recognized for categorization and legitimation and unique to remain competitive and interesting.

2.2.4 Structural Perspective

The structural perspective is used to view the central and enduring traits for which there should be structural evidence within the organization if similar functional analogs for the organization have been identified. The structural perspective focuses on the definitional or central attributes as referred to by Whetten (Whetten, 2006) and can be seen as the organizations deepest commitments and acts as a reminder of the choices made when the organization came to be, for what reason it formed. Within the conceptual domain we can distinguish those traits of organizational identity from organizational culture or image. This is not image building and cannot be re-branding, these attributes are what is held by the members to be essential knowledge to the existence of the organization and can be identified as those characteristics that have stood the test of time (Whetten, 2006).

Another possibility for these kinds of characteristics are newly adopted characteristics that the organization signals that it intends to commit to irreversibly, members of the organization can adopt such characteristics as central (Whetten, 2006). Characteristics represent a hierarchy of choices where the upper levels determine what choices are possible at the lower levels, organizations will have all three levels. Whetten observed that when an organization is going through upheaval it is most clear which values are put in the hierarchy (Whetten, 1985). Whetten theorized that central attributes are less likely to be considered with low level day to day decisions, which makes identification of such attributes in identifying the organizations values from decision making hard (Whetten, 2006). As an example a development cooperation organization like Fida is likely to follow the central attributes with big decisions like choosing the human rights based approach but less likely when picking their office site or scheduling staff holidays (Whetten, 2006).

Central attributes come in to play when there are serious fork-in-the-road decisions in an organization. Identity-referent threats are poised by Whetten as situations in which high level identity referents are at stake, he explicitly mentions non-for-profit organizations and proposed changes in qualifying requirements. Government funded organizations are mentioned as a second example, the organizations that are the object of study in this thesis fall under both categories and have indeed been through organizational identity crisis in the past decade (Whetten, 1985). Identity referent-incongruence is another area of the central attributes that some organizations choose to adopt, church organizations in particular are cited as likely organizations (Whetten & Mackey, 2002), the NGO's that are in this case study are church owned and the strong faith-based background may play a role in their identity formation to this end.

2.2.5 Challenges in Research of Identity and Framing the Perspective on OI

Where OI theory is limited, is the multiple intellectual roots that could be explored in terms of identity and other phenomenon, as it encompasses many areas of interest and cannot explain all of them (for instance the identity of each individual at each level of organizations and their identity etc.). However, this is also a strength as it has a strong potential to allow us to study many aspects of what happens in organizations and what can be observed from the interactions that make up an organization and the links between them. In the field in general in 2003 it was recognized that there has been a lot of theorizing but a lack of empirical research, the legitimate sources of data being one of the challenges (Whetten, 2006). Because of the many intellectual inroads to identity and how it could be measured as well as ambiguity about which individuals can give reliable data about the identity of organizations objectively, it has been hard to do empirical research. Another challenge for empirical research on identity is that organizations are made up of differing constitutions of people and there is also turnover whereby the makeup of individuals is ever changing (Gioia, et al., 2013). Criticism of Whetten's OI theory includes focus on some of the three attributes and not on others, criticism has been made about the un-dynamic view of identity as well as a narrow perspective due to differing ontological viewpoints on organization and identity respectively (Mujib, 2017).

2.2.6 Summary for Theoretical Framework

This thesis follows the framework that was re-defined and clarified by Whetten in his 2006 re-visitation of the 1985 version of work on organizational identity (Whetten, 2006). The key areas that were clarified lend to a better case study in which the organizational identity of two NGO's is examined. The hierarchy and other analytical methods that clarify qualitative examination of the original three areas of organizational attributes and provide a strong basis for studying empirical evidence of how OI theory applies to development cooperation NGO's (Whetten, 2006). In using this structure and by taking in to account the criticisms that OI theory has faced (Hatch & Schultz, 2002)

the research hopefully adds knowledge to the theory by confirming how it has been adopted for nonprofit development, non-governmental organizations or where new phenomenological or other observations can be detected.

2.3 CED Validity Standard Table

Using the CED definition to enhance the construct validity of organizational identity, within a functional/structural perspective

Functional Definitional Standard: Distinguishing Organizational Attributes		
Focus	Validity Standard	Illustrative guiding questions
Conceptual Domain: Identity Claims (What)	Attributes used by an organization to positively distinguish itself from others. Attributes spanning what is required and what is ideal for a particular kind of organization.	Does this attribute reflect the organizations distinctive set of preferences/ commitments? Would it be considered an organization specific attribute? Is it a positive distinction? Is it an essential distinction?
Phenomenological Domain: Identity-Referencing Discourse (how)	Represented as categorical imperatives, drawing attention to what must be done to avoid acting out of character, both comparatively and historically	Is there an imperative tone to the discourse? Are positions presented as truth claims, comparable to moral obligations? Are emotions running high?
Structural Definition Standard: Central and Enduring Organizational Attributes		
Focus	Validity Standards	Illustrative Guiding Questions
Conceptual Domain: Identity Claims (what)	Attributes that are manifested as an organizations core programs, policies and procedures, and that reflect the highest values Attributes that have passed the test of time or on some other basis operate as “irreversible commitments”	If the attribute were removed, would the character/history of the organization be significantly altered? Would it be a different kind of organization? Does this attribute reflect the organizations highest priorities and deepest commitments? Is it a “higher level “organizational attribute, or directly linked to one (i.e. an important extension or expression)? Is it considered a sacrosanct element? Is it considered and organizational lore?
Phenomenological Domain: Identity-Referencing Discourse (when, why)	Invoked by member-agents “when nothing else will do,” as decision guides/ justifications, in conjunction with profoundly difficult situations, The domination topic of conversation when seemingly” nothing else matters,” in the face of a credible identity threat.	Have “lesser” decision guides been tried and discarded? Is this the “court of last appeal” for resolving conflicting proposals pertaining to a for-in.-the road decision?

Characteristics of legitimate organizational identity claims (identity referents) and organizational identity referencing discourse

Table 1 CED Definitions

(Whetten, 2006)

3 Methodology

3.1 Introduction and Description of Collected Data and Compared Methods

The approach of conducting a multiple case study seeks to mitigate issues of non-repeatable results, this is in order to gain repetition as is common in the scientific method in order to have a stronger case that the empirical knowledge is widely repeatable (Yin, 2013). The elected method used was to interview five individuals who could be expected to have a clear idea about what the organizations identity is. People were selected at different levels within the organizations to represent a commonly held perception by all staff (Pratt, 2003). These interpretations and claims in interviews are gathered through loose interviews which allow for discovery of surprising results and are checked against what is expressed by the organization in their written documentation.

3.1.1 Reasons for Choosing OI Theory in INGO Identity Research

OI theory is very interesting in the realm of business management and predominantly comes from a tradition of trying to make sense of the paradox in for-profit organizations of reconciling a social need to identify with a sector or category by which other actors can make sense of it in society (how are you the same) and how are you going to make money and be competitive (how are you different?) (Ravasi & Rekom, 2003). In the case of nonprofit INGO's that have had a strong shift to professionalization (how are they the same) in the last decades but who don't have a justification for profits, the adoption of organizational management & identity theory is a conundrum (Abernethy, et al., 2017). The aim of this thesis is to add knowledge about how these kinds of organizations OI has been adapted in the professionalization process and to gain insight into future development in this area. This is both interesting intellectually and academically in the area of organizational phenomenon in society and in practical terms for these kinds of organizations in management (Senge, 1990) and especially in terms of organizational change. (Ravasi & Rekom, 2003)

3.1.2 Interpretive Constructionist Theory

Interpretive constructionist Theory is useful because the thesis looks at specific points where identity is recognized from a focal point and from within the lenses of different people within an organization, the method is also explorative in the sense that it cannot be completely pre-determined what constitutes an element of identity. There is a sense of a master signifier (Verhaeghe, 1995), it is not wholly defined what aspects contribute to the understanding of the organizational identity within a context, however it is recognizable and becomes defined in the conveyance of meaning within the interview between the two people in the discussion (Glynnos, 2001). The interviews were structured based on preliminary understanding of the organizational identity of the NGO's based on documents. Where the researcher's consideration of this method

diverges from the theory of interpretive constructive style interviews, is that the overlap is looked at about what is being constructed in the interviewees experiences collectively and what is already defined by the literature and published material of the organization. Open room is left for discovery of possible ideas that are clearly considered organizational traits of identity that may not be in the literature, all the knowledge is relational. "Constructionists often pay attention to the shared meanings held by those in a cultural arena" (Herbert & Rubin, 2005) the shared cultural arena in this case is that organization as well as possible shared subcultures of the employees that might influence the identity. For instance, in an interview with Fida international staff it becomes clear that the ownership and background of the Pentecostal church in Finland is one such shared arena that impacts view of the organizational identity of Fida (Interview 1, 2018). This method is useful because organizational identity is a social construct more than a quantifiable phenomenon that could be determined by interview that seeks critical or positivist approaches (Herbert & Rubin, 2005).

3.1.3 Roles and Purposes

This research brought up different claimed central characteristics of each organizations. While in the beginning of the research it seemed, that for example, that organizational culture, or other characteristics were distinguishing features, but not a part of the identity, a further study gave understanding, that any feature which was central, distinctive and kept its sameness over time can be claimed as being part of an organization's identity (Pondy, et al., 1983).

An organizational identity is developed for a certain purpose for each organization. For example, in Fida or the CFA; which central characteristics were raised, what is their purpose? In this research the questions were answered by staff according to either public or private identity. Leaders clearly aimed in defining the central characteristics, which is their task, as is required by decisionmakers, while the other key actors may have answers that determine if their future actions were in line with the stated organizational core identity. It seems that it was important to recognize the different roles and purposes of the interviews both against the published vision statements, but also in comparison to other interview answers. In this research they included the organizations ideological roots, development cooperation management philosophy, organizational culture and strategic approaches (Scott, 1981). They were given for different purposes. Depending on the role of the interviewee, church related missions or development cooperation work is seen as central, distinctive, or continuous.

Furthermore, the interview answers may have expressed either the public identity, i.e. the aim was to present the organization to outsiders, or private identity, who's purpose was to express the interviewees perception on their organization. The important factor for the purposes of this

research is to detect the discrepancy between the two. The health and effectiveness of the organization may be revealed in how well the personnel have internalized the true identity of their organization, either as a single or a multiple identity organization.

In this research identifying the public (vision and mission statements) in relation to private statements in the interviews (which contained both public and private responses) was an important consideration (Albert & Whetten, 2004, p. 94). Most organizations are hybrid, composed of multiple types, but their strength and effectiveness as such may be based in how the identity is internalized by the different stakeholders.

The identity, and how it is internalized by the personnel and different stakeholders, creates very different kinds of organizations. The specialist employee's primary commitment is to their professional role in organization, rather than the central institutional values of the organization.

3.1.4 Interviews

Interviews are a powerful method for analyzing interpretation and understanding of that socially constructed perception of identity contextually as well as its perpetuation (Herbert & Rubin, 2005). The success or failure of proliferating an identity or conflicting multiple identities within the organization would be good indicators and data from which to add to the theoretical knowledge of organizational identity theory in terms of how development INGOs can evaluate their own conduct and reason for being. The purpose of conducting a multiple case study is twofold, it is for the sake of stronger data in the form of proof of replication, but it is also important to my thesis in order to gain insight in how OI theory applies to different non-profit development INGOs as a category (Yin, 2013).

The interviews that are conducted in this thesis are informal in nature and allow for viewpoints and expression of how the organization manifests in the perception of the organization (Herbert & Rubin, 2005). Supporting the interviews, a cross referencing check of the documents was done, where statements about the organizational values, attributes and direct identity statements can be found and which were substantiated by the interview process.

3.1.5 Written Documentation

The written documentation was checked at different relevant levels within the operations of the organization to see if a uniform identity is presented. The obvious documentation where it is stated outright as well as how identity statements are proliferated through the planning, monitoring and evaluations. Through the course of the study it became increasingly clear that the validity of the data being observed was less strongly weighted based on a comparison of documents to interview data. Although the idea of cross-checking information from the two sources is important in identifying

areas where there is disparity. Disparity is an indicator of something of interest, the bulk of useful data is in the interview responses and cross examination of answers by different individuals. The goal of gathering and analyzing different data for consistency across the board is to get a strong indication of what the organizational identity actually is for nonprofit INGO's.

3.1.6 Changes in Research Plan

Although one of the main focuses of Whetten's 2006 (Whetten, 2006) work was to differentiate organizational identity theory from other identity based knowledge such as image, the original plan was to include visual analysis in this thesis, because it could introduce a strong source for identity-based data. However, the visual analysis process was too lengthy and time consuming in relation to the support that it would have provided for the overall thesis, so it was elected out after some initial analysis was done (Initial Visual Analysis). The use of visual analysis supported the spirit of Whetten's theoretical framework as it aimed to add data which can still be categorized based on the framework given. Exploring this avenue for research did give some personal insight in to the case study organizations identity it proved not to be a feasible part for this thesis due to its inefficiency in producing strong supporting data for the chosen framework.

Visual analysis runs in to the problem of encapsulating several of the perspectives and areas outside of Whetten's organizational identity theory framework. In addition to verbal cognitive reflection in the interviews by the staff of the organization's identity claims the same claims can be substantiated in the organization's official communications and media.

3.2 Research Design

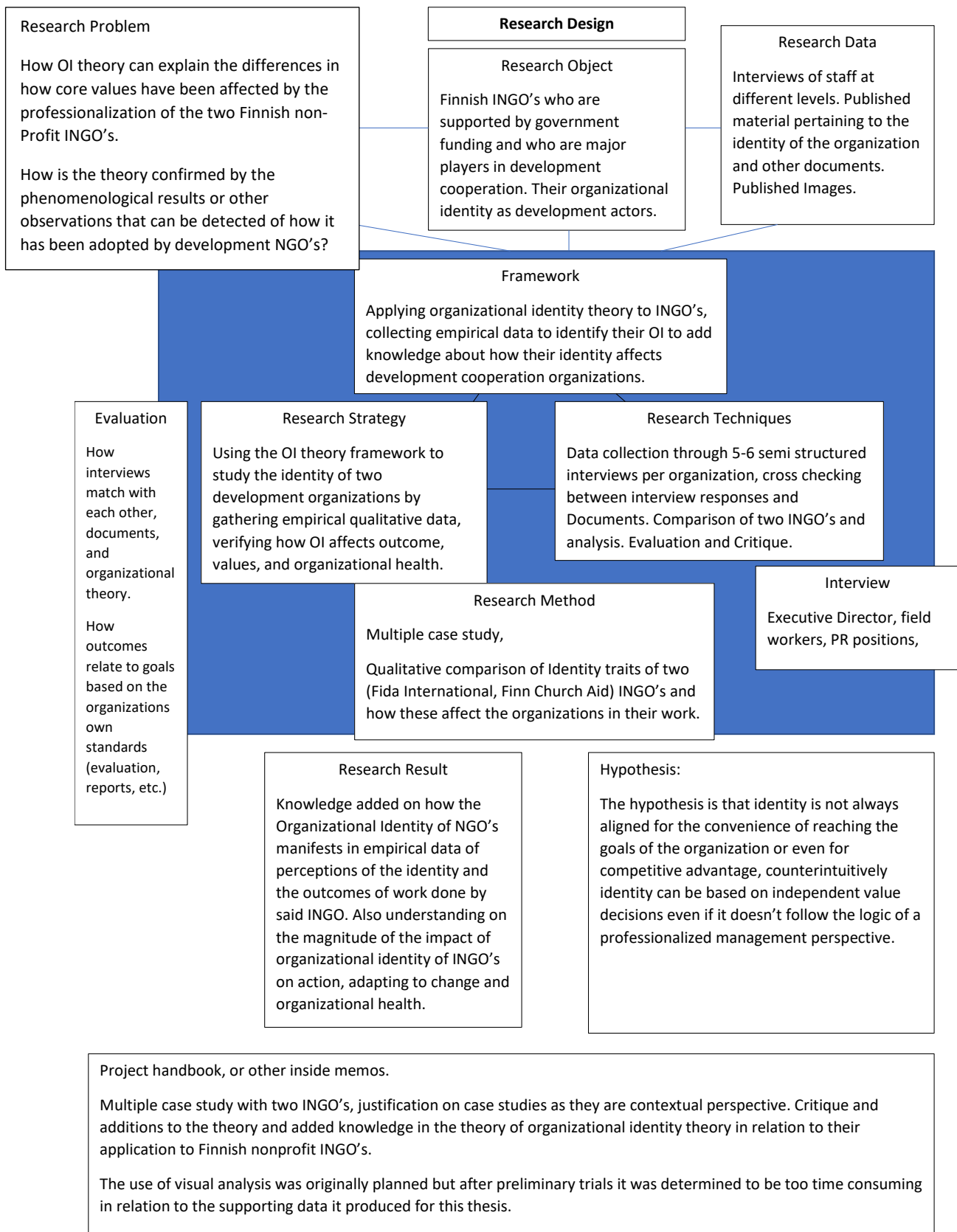


Figure 2 Research design

3.3 Data Collection

3.3.1 Fida International as an Object of Study

Fida International is a non-profit missions and development organization that is an organization established in 1927, Fida is an expert organization with a long history in Humanitarian Aid and development (Fida International, 2019). Fida works in 51 countries internationally but is a Finnish organization and not only a national branch of a larger global development actor, making it ideal as an object for case study as I could have access to the top staff of the organization (Fida International, 2019). “Fida’s goal is sustainable transformation that gives marginalized and unreached people strength to overcome hopelessness, eradicate poverty and transform their communities. Their focus is especially in improving the rights of vulnerable children. Together with their partners they reinforce human dignity, promote peace and uphold justice “ as is stated on their webpage (Fida International, 2019).

The contextual variables such as culture, funding, worldview, and a Eurocentric shared understanding of concepts such as organization, transparency and many others lend a degree of control between the two cases. Fida International is owned by the Pentecostal churches of Finland, similarly the FCA which identifies with a history of Lutheran church ownership (Fida International, 2019) (Finn Church Aid, 2020). This is important because the organizations have a history and motivational value roots suitable for truly non-profit and charity-based organizations, especially since the development sector has become very competitive globally and has seen an increasing measure of organizations which are not purely nonprofit or have a powerful focus on growth and market share of funding. In the development sector Fida International is a well-established actor, one of the biggest in Finland and an early member organization that has been doing global development and aid with Finnish Government funding. In terms of accountability, innovation and change over the course of the development history of Finland it has been at the cutting edge, making it an interesting case study as a representative of the best in its class. Fida is an organization that is self-aware, adaptive and employs constant strategic planning, it is a robust professional organization in which management and efficiency is highly prized; this is also ideal for a case study on organizational phenomenon because it means that a lot of the ground work has been done in terms of the organization being adept at translating and expressing who they are and how they fit it.

3.3.2 Finn Church Aid as an Object of Study

Finn Church Aid is a non-profit development and humanitarian Aid organization that is a Finnish organization established in 1947 in the aftermath of the Second World War to provide aid to post war Finns through the Lutheran Church (Finn Church Aid, 2020). FCA is an expert organization with a

long history of development and Aid work globally in 13 countries, its mission is “Action for human dignity”, “Finn Church Aid contributes to positive change by supporting people in the most vulnerable situations within fragile and disaster-affected regions” (Finn Church Aid, 2020) through a human rights approach. The similar contextual variables of culture, funding and others mentioned before, making this a good case study to be able to compare with Fida. FCA is the largest development actor in Finland in terms of spending and is a highly professionalized and capable organization that works in very difficult global contexts. It is also an advocacy organization mobilizing funds and working together with all the big global development actors, and as such makes a good case as prime example of an development organization that is on the cutting edge of global trends and a forerunner in innovation and development organizations in Finland (Interview 11, 2019). Both organizations have a human rights approach to development, which levels the playing field in terms of how goals and strategic development challenges are expressed, this is a good aspect to the cases because it allows for observation of how the different organizations approach the same variable depending on their unique identities. Like Fida the FCA is transparent, locally based and highly professional and self-aware which make it an ideal case as the data for its organizational identity can be observed. The FCA and Fida exhibit the contextual variables that need to be controlled which are the same as in other Finnish professionalized organizations. The information about how the non-profit development organizational identity has been formed and serves each case is where new interesting insight can be expected in both cases.

3.3.3 Data Collection Tools

The comparative case study of two INGO's in this thesis, and the knowledge sought is empirical data about the organizations and how the organizational identity has steered the development of the organizations towards what they are today? And secondly how the organizational identity has been affected by outer demands like, professionalization, development cooperation trends, innovation, definition of development and globalization? The method is not to only use interviews, but to supplement the main data from interviews by cross checking it with written material and documents of the NGO. Cross checking interviews and published data is used as a barometer to gage the socially constructed side of identity.

3.3.4 Strengths and Weaknesses of Interviews

Qualitative interview is a good method for gathering this kind of information because the subject matter deals with relational understandings of ideas within a social context (Golafshani, 2014). Interviews are one of the best ways, to study social science problems according to interview literature (Herbert & Rubin, 2005). The strengths of interviews are that they can be a semi explorative way of gaining data, qualitatively they are a way of making multiple logical social

connections between concepts and elements of the study based on specific viewpoints of people that are part of the study object. Because the organization is partly a social construct that lives in the minds of the employees of the organization as a collective, interview is a natural way for those people to communicate complex emotional, mental, and ideological perceptions of the organization.

The weaknesses of the method are the constraints of time and the limitations of skill in communication (Borman, 1985). A strength of interview in the case study is that it goes in depth for a case and context, which gives empirical data that can be analyzed for that case very well.

Interviews give the relevant kind of knowledge that is sought, which is qualitative and possibly critical when it comes to the reality versus the official identity claims. Considering other methods, for instance, surveys of quantitative analytic data from communication data of the organization, or a visual analysis of their social media, the difficulty would be to determine useful viable and repeatable data that helps to determine what the identity of the organization is (Bernard, 2012).

Reading evaluations and reports and other documentation are supplementary to the interview as a tool for interpreting that interview material further. Basing the focus for data collection on text as the primary source would not allow for discovery of the organization's identity, rather its presentation from a utilitarian perspective in which functionality and a minimum representation of values and purpose are expressed.

Responsive interview (Herbert & Rubin, 2005), was a method from which I derived a large part of my interview method, in being open, empathetic and allowing freedom for reflection, this was in order to try and gain depth of knowledge rather than breadth. However, broadly focusing questions are employed that, while not specifically addressing identity related verifications of the expert's knowledge, they sought to facilitate reflection on how that interviewee experiences identity (keeping them on topic). How the interviewee defines different areas that cover the main attributes of identity becomes evident in what is considered important to express when describing the organization (Mujib, 2017). This was a deliberate decision to keep away from answers that would be directly associated through language to directing interviewee's thoughts to the official identity. The aim was to give room to those areas which truly come to mind from the practical perspective of the person that have a functional or utilitarian role in the organization's identity. This included adjusting style (Herbert & Rubin, 2005) and allowing for self-reflection.

A positive aspect making this approach possible and the relationship based idea was that the organization and background context of the interviewee were likely to be similar to that of the researcher's so even without knowing people, there was an immediate trust and understanding that arises from recognition between interviewee and interviewer as development professionals. This

was evident in the transcription in 2-3 parts where natural laughing occurred (Interview 1, 2018). These sections were often after something was commented on, but the understanding was clearly mutual about the broader context of either the structure of the organization, or other uncomfortable issues in which the deeper contextual understanding of the history makes the point larger than what is said (Babbie, 2012). One criticism was the lack of "concrete illustrations to ground the answers and experiences of the interviewees in ways that provide nuance and precision, context and evidence all at the same time", which is hard to achieve (Herbert & Rubin, 2005).

Designing the interview and considering how it is done and understanding the target group, reflecting on the entire process is what makes the interview method suitable for gaining the kind of knowledge that one needs to be able to analyze it and make academic conclusions. It is interesting that scientifically the interview went through a curve in which the survey initially became the planned academically viable substitute for interviews (Gubrium, et al., 2012), however a lot is lost in the survey, there is no immediate reciprocity or emotional need to communicate honestly. Written forms of communication also allow more time to include the 'right' answer (Babbie, 2012). Whereas in an interview the reality of a person's viewpoint that is truly internalized often comes up first. Many beneficial examples of this in the interview done can be seen, where the interviewee often pauses to consider whether they should or should not say something but ultimately, they overcome that filter and express their opinion or experienced reality. A weakness of the interview reciprocity is that emotion and circumstance play a role in the kinds of answers given, and may reflect momentary perception, which may not be the best kind of knowledge in evaluating the long-term empirical situation (Babbie, 2012).

There are the epistemological complexities to consider when using the interview method as well, considering the collaborative nature of interviews and not only technical elements (Rog & Bickman, 2009). Epistemological considerations bring in the private relationship, intimacy, and other factors that must be counterbalanced with objectivity and makes extraction of useful information a task that must be considered more carefully (Gubrium, et al., 2012). In this way the design was considered but the implementation and design process were quite organic and in reading material on the process, there is a pleasant discovery that many aspects were subconsciously or otherwise in place due to the constraints of the needs of this thesis or because it logically just worked out. It is useful within this process to proactively design the process and questions based on the needs of the study and considering the practical aspects based on a strategy, but re-evaluation and double checking the already made plan is more useful than starting from a point where one tries to consider every possible aspect. "Interview design and considering the many complex elements of interviews is paramount to successfully gain the right kind of knowledge" (Gubrium, et al., 2012).

3.4 Interview Guide and Creation of Questions

Interview design was a key area of consideration to ensure successful retrieval of useful data. The interview had to be open enough for discovery, but also structured enough to keep the responses focused on the key areas where it was most likely that identity related responses would be given. Interview as a method of collecting data was desirable for the specific study of organizational identity because the source of data was people in the organization and compared to questionnaires (as an alternate data collection tool) for instance the interview method allowed for more data. Interviews allow for more data in that responses can be gauged on body language, tone, and a variety of complementary communication methods which frame the words and data given (Bernard, 2012). Interviews allow for freely expressing emotional responses as well as freedom to wonder further from initial questions if value driven responses or unexpected responses warrant the need to be expressed by the interviewed. In an interview it is also possible to gauge the non-responses and avoidance more accurately. Since the data for organizational identity has an emotional value based commitment, because of its motivational role in which staff identify as part of the organization that forms the OI, these aspects of the responses are crucial data that would have been lost in group settings, direct questions or text based data collection. Volume was another consideration which helped to elect the interview as the method for data collection, speech produces a lot of text quickly, it is easy for a person to express a lot, naturally and fast, this leads to better “gut feeling” responses and longer and more precise clarification based on the reciprocal response feedback during the interview. The interviewed have a chance to clarify a point until they are satisfied that it has been relayed as intended. Nervousness and indecision when faced with the semi structured questions are responses that were noted, these are produced subconsciously. Although imperfectly captured in the transcripts, this relays more contextual data of how things are expressed in addition to what is expressed, these are strengths of interviews for this study.

3.4.1 Structuring Questions

In relation to the research problem of whether core values have been affected by the professionalization of non-profit INGO's in Finland the interview data collection method provides those important cues in communication that help to understand and rank the importance of the data being expressed. The power of this method was further illustrated in the discovery during the process of this thesis in which documents and visual data were planned elements that were initially thought to be strong supporting indicators by which to check the interview data, but it turned out to be less useful than initially thought. Although they were useful in the course of the study it became clear the interview data itself accompanied with the metadata in the collection process produced strong and compelling results that offered a dimension that the textual data and visual data lacked.

The preparation process was done mostly based on the information gained in a course on interview methods and literature on semi structured interview design.

However, the questions were constructed working from framework given in Whetten's work on construct validity of organizational identity attributes within a functional/structural perspective, structuring questions that allow for semi structured responses in all the areas of organizational identity (Whetten, 2006). The design process included a lot of consideration in advance on choosing the questions based on theoretical basis for what knowledge is required and how it can be obtained. Writing the structure out, for the interview while simultaneously considering the questions was quite a lengthy process despite the simple looking questions. The questions were meant to answer the different main aspects by which organizational identity is constructed in categories as well as cover what can be assumed were familiar areas of an NGO where identity would have been considered within the strategic planning. The information was based on previous work in development cooperation and on some organizational perspectives from courses in the global politics and communications master's program.

The interview was designed to avoid giving cues in the questions that would directly define the expected identity related factors, in hindsight the questions could have been designed with more in-depth follow-up questions and specific examples as exacting questions. The interviewees were chosen based on a selection of staff from the head office of both organizations, this was to include a member of senior leadership of both organizations as well as other staff. The selection was made to represent different levels of people within the organization that could be expected to have a working knowledge and experience of the organization, the positions themselves don't factor in further because the interview is designed to gather information that should be known intuitively by all staff in the organization. The number of interviews was designed to be 5-6 per organization, because this would produce enough overlap among the interviewees responses within one organization to know what information is understood in a shared way and the amount of data in spoken form in an interview of 40-70 min is quite a lot and enough to adequately allow for good qualitative data for a relatively short interview that is semi structured.

Interview	Position	Organization
Interview 1	Head Office, Development Cooperation, Coordinator	Fida
Interview 2	Head Office, Development Cooperation, Specialist	Fida
Interview 3	Expert, Head Office, Global Responsibilities	FCA
Interview 4	Country Director	FCA
Interview 5	Project Manager in one of the country offices in Africa, Department of International Programme	FCA
Interview 6	Head Office, Development Cooperation, Humanitarian Aid, Manager	Fida
Interview 7	Expert, Head Office, Global Responsibilities	FCA
Interview 8	Desk Officer	FCA
Interview 9	Executive Director	Fida
Interview 10	Head Office, Development Cooperation, Specialist	Fida
Interview 11	Member of Senior Leadership	FCA

Table 2 Table of Interviews

3.4.2 Organizing Data for Results

Interview data which was transcribed from recordings was sorted into tables in which the data was sorted by attributes pertaining to the questions in the interview as well as providing a side by side comparison of answers by staff within the same organization. This step was performed for the purpose of pairing down the large amount of interview data to the key points pertaining to the attributes in OI theory so that multiplication can be confirmed as well as interesting outlier information. The tabled data is used to chart the overlap of similar answers to corroborate responses and to pool together the strongest representation of results from each organization within each attribute category. The empirical data was validated to fit the theoretical framework based on the criteria by which attributes were expected to be found within the responses of the semi structured interviews. The strongest results based on frequency of repetition in interviews and when the interview data was categorized and condensed in to tables were re-evaluated for validity to fit the theoretical framework using the validity standards from the CED OI theoretical framework in Table 1 CED Definitions (Whetten, 2006).

The methods of data collection and content classification were considered in obtaining the best empirical data to represent the object of study objectively (Anfara & Brown, 2001). The systematic classification: summarization of the data, subsequent documentation of the process, transparency of the process and source material leave the results open to interpretation from the raw data as well as provide an academically stringent representation of the results (Albert, et al., 2000). Organization of data using tables and several sources of data to multiply results are part of the considered method as checks and balances to obtain relevant and good empirical data (Howe & Eisenhart, 1990).

Doing a multiple case study represents multiplication to validate found results within two isolated organizations (Yin, 2013). Gathering empirical evidence for organizational identity using the same

theoretical framework and method from two sources allows cross examination in to the validity of data gathering and results based on whether useful results can be produced by which the valid attributes of each organization are represented with independent findings for each (Yin, 2013).

The empirical results represent objectively validated information that is checked against the requirements of the theoretical framework and validity standard and is selected based on relevance prescribed by the interviewed staff and multiple corroborated answers. The results are validated based on identity claims made in interviews representing the conceptual domain. The discourse is also validated based on identity-referencing discourse representing the phenomenological domain, which is classified from the interviews by the subject matter chosen by the staff in relation to the questions. Once the results are collectively summarized and classified in relation to the specific attributes, they are also compared based on which responses were repeated by several staff members. The answers given to different questions for different categories are not mutually exclusive to one category either, if an attribute falls over several identity referent categories and is repeated often it is very important to the organization's identity on several levels. The results are compared to the document-based claims as well. The summarized and organized results can then be represented in diagrams which were used together with the charts to analyze what the results represent in terms of the research question. The validity of the results in terms of the research question and what kind of data is required by the theoretical framework is proved by establishing that the collected data is the correct data that has been correctly and academically collected.

3.5 Conducting the Interviews and Transcription

The transcription process is difficult and time consuming, as a consideration for this study 5-6 interviews per organization were planned. This was determined to give the best results with ample room for multiplication of responses and to maintain a manageable amount of data that needs to be transcribed and analyzed (Herbert & Rubin, 2005). The length of the interviews was planned to be around one hour, giving sufficient time to cover the entire structured interview material but leaving enough room for discussion and free expression. Using the Finnish language played a small role in complicating the process, the questions, although prepared, were expressed in slightly different ways in the two languages and the interviewee didn't then really understand what the question was addressing in some cases. External feedback on the quality of the questions and the design of the interview was extremely helpful and treating the first interview as a testbed resulted in a decision to cover all the subsequent material in English.

The language decision was difficult because it posed a challenge to some of the interview candidates in free and unencumbered expression, however it was determined that for international

organizations in this case study, English as a work language could be appropriately used. One positive note was that the voice recorder was high quality and that made transcription more accurate, including a record of much of the metadata in pauses, word repetition, hesitations, and tonal expression. At first the transcription was done with too much detail, adding every single sound, some of which have no bearing on the content, also pauses were too lightly marked at every short pause with commas. Subsequent transcripts were made more readable, text markings for small remarks and acknowledgments within response text were used, which resulted in smoother readability. Some verbal sounds were left out, pauses with mmm, aaah sounds, and some “niinkun” and word repetitions and false starts were also omitted, if they didn’t seem to change direction and were just pauses.

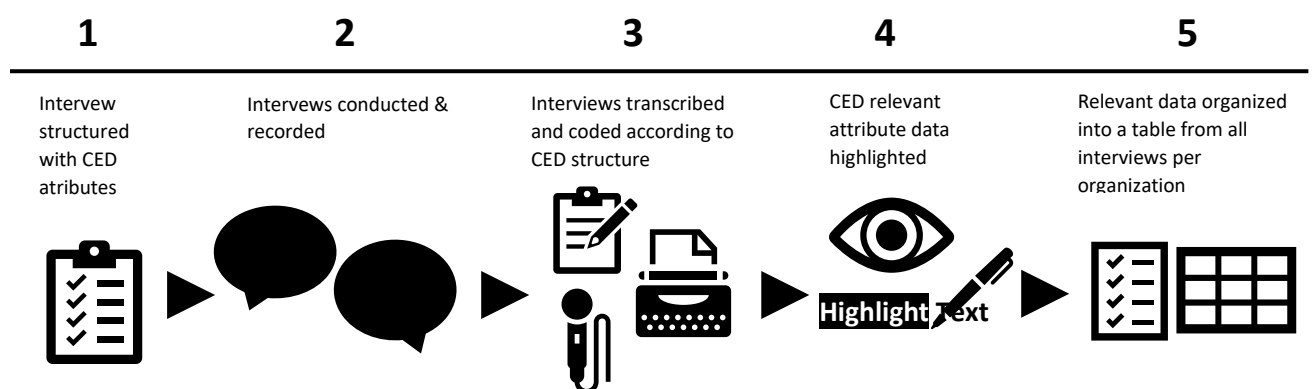
Transcription analysis, to gain the big picture from the content, was easier to obtain when it was cleaned up in the above way, and transcription time was reduced without including every little utterance. In hindsight more pre-interview discussion would have been good to record, however there is value to a clean start to the interview, the solution was to make two recordings for subsequent interviews. The question content was facilitating in getting different viewpoints and examples on one topic, allowing for open talk yielded good results overall.

4 Empirical Data

4.1 Intro and Description of Collected Data and How it was Coded

Data was collected through interviews, which were transcribed into text documents. The transcriptions of the interviews were coded into sections based on the attributes sought within the structure of the interview questions as well as assessed for relative content based on what was said in the interviews. The transcripts were coded by highlighting in different colors on physical paper copies, including notes in the sidelines and determining which data was possibly relevant to which theoretical attributes of organizational identity, these were coded with the same letters and numbers used in the makeup of the interview questions. Those coded and highlighted transcripts were organized and summarized into tables based on cross checking multiplied answers to other interviews and their frequency. Outliers that were unique responses and paying special attention to conflicting answers were noted. The tabled information was organized in to results and highlighted based on multiplication of identity claims and identity referencing discourse with topical highlighting of the similar themes a diagram of this process can be seen in figure 3 (Figure 3 Data collection and summary process diagram).

Figure 3 Data collection and summary process diagram



The material from the tables was then compiled into the main results section of the thesis and were checked against the validity standard set out by the theoretical framework (Whetten, 2006). The results once compiled represent the theoretically validated empirical data for the organizational identity as seen in table 4 (Table 4 Table of Results).

All were checked for validity through use of the functional CED definitional standard for validity, which represents a reasonable notion of validity (Howe & Eisenhart, 1990) for this kind of qualitative research (Winter, 2000). Quotations from the interviews which represent well condensed and concise descriptions of attributes for organizational identity were referenced from the table when

needed (Table 5 Table of Summarized Fida Interview Transcript Data). The table is organized by section, interview and labeled according to which questions the staff are responding to. Because the interviews were longer than expected and because speech compared to text is very condensed the amount of material, including useful and interesting empirical data was more than expected, this represents a good result for useful data through which the organizations can be analyzed. The valid results were not analyzed immediately, just summarized and checked for validity in order to have an objective pool of information which to analyze in the next step of the process.

4.2 Coded Interviews

The method for coding was to first sort information in to CED classes, then general similarities by organization, discussion of outliers, validity parameters.

Organizational Identity Attributes	Purpose	Code
Question 1 Central Attributes	What is Fida/FCA? Who are we as an organization?	1CA
a. Guiding Questions	Connection to Informative Document	1CAa
Question 1 Enduring Attributes	How would you say that <i>what</i> Fida/FCA/FCA <i>is</i> , shows in its practical work?	1EA
a. Guiding Questions	Connection to Informative Document	1EAa
Question 2 Enduring Attributes	What drives Fida/FCA and directs its decisions?	2EA
a. Guiding Questions	Connection to Informative Document	2EAa
Question 1 Distinguishing Attributes	How does Fida/FCA stand out among similar actors?	1DA
a. Guiding Questions	Does Fida/FCA try to stand out?	1DAa
b. Guiding Questions	What are keywords or concepts that make Fida/FCA different?	1DAb
c. Guiding Questions	In what ways is Fida/FCA the same as others?	1DAc
d. Guiding Questions	What are the most important areas in Fida/FCA's work where what Fida/FCA is shows?	1DAd
e. Guiding Questions	What things is Fida/FCA proud of?	1DAe
Question 2 Distinguishing Attributes	Fida/FCA's relationship to others? What like in those relationships?	2DA
a. Guiding Questions	The Finnish government as donor?	2DAa
b. Guiding Questions	Target group?	2DAb
c. Guiding Questions	Foreign governments?	2DAc
d. Guiding Questions	Its own staff?	2DAd
e. Guiding Questions	Other actors / organizations?	2DAe
Question 3 Enduring Attributes	Deepest commitments revealed by crisis	3EA
a. Guiding Questions	Crisis? Changes in OI since founding?	3EAa
b. Guiding Questions	Central statements changed? Why? What?	3EAb
c. Guiding Questions	Anything else essential?	3EAc

Table 3 Coding of Attributes in Response Data

Interview responses were pooled into a table for both organizations. The table categorized answers based on which attributes the questions were coded for, answers were also pooled when similar responses were given by different interviewees, outliers, and unexpected responses as well as non-responses were also recorded in the table (Herbert & Rubin, 2005).

4.3 Documents

The primary data for the thesis is based on the interviews, however document shared by both INGO's such as mission statement, vision, and the strategy and documents for planning and reporting were considered before the interview to give the ability to pose informative questions. There is a list of the documents in the appendix 7.10. The conventions of labels for the vision and mission statements within the context of development has changed for many organizations, public statements about the values, goals and how the organizations define themselves and their identity are identified and used from their websites and other communication media. The interviews themselves posited questions that asked the interviewed to make connections to documents on their own accord, this was designed to give insight in to how well the interviewed identified source documents for expressed ideas, as well as how well concepts and ideas from those documents are known. It is interesting to note that those documents seem to be reference material in the sense that their statements are too complex to know word for word from memory. As shown by the evidence of the interviews where staff generally knew the approximation of where the relevant information can be found and the overall idea to some degree but overall, directly quoting documents for specific information was not evident.

Documents and how interviewees related them in their answers played a greater role, when they were cross checked post interview, after preliminary results were gleaned from the interviews for the organizational identity of each organization. The cross check functioned by validating interview answers as legitimately connecting to publications expressing the official organizational identity claims. Unexpectedly the planning document hierarchy, for instance the global strategy, country strategy and interplay of themes structuring the work was expressed in many interviews and seems to be an important area. This could be attributed to the way in which staff see the organization in terms of their own role, but it may also be significant to the identity of organizations. This is one example of an interesting way in which the content of documents is not the only important factor, but how documents are ranked based on their structural hierarchy in determining the organizations identity in terms of people trying to describe what their organization is.

The original methodology assumed that the fidelity between documents and interviews would be the important factor for this thesis, however as the research went on it became clear that the interview material was key in the empirical evidence. The documents represent a very small way of corroborating the attributes and validity of organizational identity, the documents were validated by the expressions of the staffs own evaluation of their importance. Visual analysis (Appendix 7.11) was also included in the original method as an additional check to see if the interview responses could be detected in visual analysis, the analysis was planned for the thesis concerning both organizations

publicized material, magazines etc. In initial test for the visual analysis a selection of methodology was done on a pilot of three visual sources for Fida International (Appendix 7.11). For reasons stated before, visual analysis was not used.

5 Results

5.1 Introduction to Results Section

How IO theory can explain the differences in the how the core values have been affected by the professionalization of non-profit INGO's in Finland? Are there lessons to be learned in applying conventional OI standards to such organizations? Is OI theory consistent with the phenomenological observations gained by this research data? The results of this research seek to provide the empirical data needed as evidence for the theoretical framework as applied to a real-world case study. The study of data is steered by three main questions in this research: How OI has steered the organizational development for what they are today? How the OI has been adopted by outside demands and new trends in development cooperation like professionalization? Empirical data for different organizations was identified as an area of organizational identity theory research that is lacking (Whetten & Godfrey, 1998), this is why the data, thirdly, in this thesis seeks to gather and validate further evidence with which the theoretical framework can be evaluated as a tool in organizational management for development organizations. The nature of phenomenon within organizational identity theory as presented in the justification for methods chosen, and by the authors who have contributed to this area of study, present challenges to gathering data. They also provide a framework that validates a method by which evidence of the attributes of organizational identity can be validated. The results and methods used in this thesis are validated by classifying and comparing those attributes in the academically stringent study methods defined within the theory. Figure one clarifies which features are a part of organizational identity defined according to OI theory and those, which are outside of the scope of study in this theory (Figure 1 Whetten's OI Theory and how it relates to other theoretical sources on identity). In terms of research question three, on how useful is the OI theoretical approach for development organizations, they can focus on those attributes which strengthen their organizational health when using this theory. Also, this helps to steer organizations to develop in the right direction in the future.

The results section is structured based on the research problem through the main research questions, which are focused on finding the attributes according to the organizational identity theory. The result section follows the logic of finding data relevant to the attributes which are categorized in the same order as the interview questions, which frame the answers according to the theoretical CED definitions and validity standards. Fida and FCA were studied independently, their direct comparison was not the main goal, having two examples in which their OI has steered the organizations towards what they are today, which is the main research question one. How the OI has been adapted by external demands and development cooperation trends, which is the second

research question, is found in the results that are structured also in the same way based on the OI theory and order of data collection. If there are results that demonstrate difficulty for the object of study in terms of applying the OI theory in connection with the worldview or expectations. If there are results, which conceptually do not fit in, although relevant for the topic, the third question of where OI theory needs improvement is considered.

5.2 Fida's organizational Identity

5.2.1 Fida's Central Attributes

Missions as Central Attribute

One of the most frequently repeated central identity attributes within the interviews of Fida staff is that Fida is a missions organization, meaning it is an organization that identifies a Christian mandate to spread the gospel as one of its central purposes. This central attribute is echoed by the organizations official value statement "Our work is based on Christian values" (Fida International, 2019) and in the organizations introduction it is stated as "Fida International is a Finnish faith-based organization working in global missions" (Fida International, 2019). The missions organization fulfills the validity standard for central attributes for Fida based on the history in which missions are a major part of the core program and activities of the organization. Without the missions attribute the organization would not exist or would be unrecognizable to its current form.

Development Cooperation as Central Attribute

The other response that was corroborated in each interview as a central identity attribute is that Fida is a development (development cooperation) organization. In the history of the organization the concept of development and transformation could be attributed to motivations from within the tradition of activities within missions, however it is clear from the interviews that it is a separate attribute and the scope of activities and the modalities used are completely independent. This attribute is confirmed within the scope of the organizations main activities as well as through its history and can also be validated as an identity claim because removal of the attribute would not be possible without losing what is the organization at its core (King, et al., 2010).

Fida's Central Attribute as a Finnish Organization

Other interesting attributes which were spontaneously expressed independently in several interviews were that Fida is a Finnish organization, that it does humanitarian aid work and that it works internationally. These are all attributes that are echoed throughout questions in the interview pertaining to other attributes and which can be found engrained in the strategy, documents, and other supporting data of the organization. These attributes also pass the validity standard based on

their historical inclusion in core activities of the organization as well as their vitality to the organization's identity.

5.2.2 Outliers Responses for Fida's Central Attributes

Fida as a Hybrid Organization

For interview data pertaining to the central attributes there were also interesting outliers that were not repeated by all the interviewed, but which were clearly important enough to be mentioned. Some of these also have elements that can be substantiated in the core documents and activities of the organization. Some of the outliers can also be traced back as historically validated attributes that could be considered central in some way to the organization's identity. One of these attributes was more relevant to the structure of the organization however, two people brought up the division of departments within the organization. This is interesting because within the interviews in general it can be noted that structural modalities and methods by which the organization is divided was something that all the interviewed staff of both organizations addresses at some point (King, et al., 2010). While it doesn't directly denote attributes that could be assigned to the central, enduring or defining attributes within the organizational identity theory it does come up frequently enough in the data as something that the staff considered important to understanding the organization and it cannot be ignored. This denotes that Fida is a hybrid organization and the individuals in it are trying to conceptualize that hybrid identity within the interviews. Whetten describes this phenomenon as identity referent incongruence (Whetten, 1985). There are some organizations that, by design, violate the coherent identity prerequisite for effective self-governance. This is the distinguishing characteristic for hybrid identity organizations (e.g. family businesses, church-universities, professional arts organizations) (Whetten, 2006) When an organization recognizes the hybrid identity it is a sign of a healthy organization, this is why this kind of study is useful. While "We don't require the notion of organizational identity to explain multiple, conflicting views of organizations, it is indispensable for explaining multiple, conflicting identity claims in hybrid organizations" (Whetten, 2006).

Missions vs. Development in Fida and External Pressures

The separation of missions and development responses may also give insight in to what is not being said, or expressed, but may be a way for people to express dichotomies or challenging aspects by which organizations cope with areas within their identity which are hard to homogenize within the organization in practice even if they are stated as attributes in an ideal situation. In this case however it turns out that external factors are at play, the Finnish Ministry of Foreign Affairs and the EU Humanitarian organization (ECHO) demand for partner organizations to have a policy for

separating Missions work and the Development work. This is to ensure, that the funds are used for what they were given for. Therefore, it has probably been important to emphasize this separation of different wings in Fida, and the staff are accountable for doing with the funds what they were donated for. Historically however it could be noted that Fida has always internally clearly allocated funding based on the sources and use allocations. Whereas the effect on the organizational identity may have more prominently come in to question in the last decade because of external sources that demand separation up to the level of an organizations internal departments to ensure overhead is not shared (note this is a voluntary process in many cases by which organizations are adapting to the situation in conjunction with agreements with donors and within membership in different spheres and as an independent endeavor to be as transparent and accountable as possible).

[Fida in Partnership a Central Attribute](#)

Another outlier response in the Fida data for central attributes is that Fida works in partnership with local partners, this is confirmed within their documentation (Fida International, 2019) as a strong attribute and it can be seen at the core of their activities. Partnership was brought up in other sections of the interviews as well and it passes the validity test to being a central attribute, it not being mentioned by all the interviewed could be because it is an attribute that could be seen as a way of working instead of an identity claim. It is however, one of the central themes presented by the official expression of who Fida is on its website (Fida International, 2019), it could be that because the interviews were based at the headquarters in Finland it was not expressed more often, or it could be that the staff did not consider it to be important enough to the identity (Choi, 2012). For the validity test it would be interesting to see if partnership were an attribute that could not be removed from Fida while remaining Fida. Although it is clear from the interview with the Executive director of Fida that partnership is a central attribute in his mind “we are doing everything with our partners.. partnership has always been our keyword” (Interview 9, 2019). The partnership response may be more of an enduring attribute as it was expressed across the board for all the interviews in response to the interview questions targeted at enduring attributes.

Although not expressed as a distinguishing characteristic in the interviews, document sources such as the Program Evaluation of Fida in 2017 (see appendix Document List) it was noted as Fida’s special strength that Fida works through its church partners. The report goes on to say that the church partners are a strong social influence in their countries, this is a special ‘niche’ in Fida’s way of working that differentiates it from others. The difficulty of identifying this attribute can be due to terms like “partnership” which are ubiquitously used for very different levels of interaction as a blanket term in the development sector diluting its meaning, however from the data it is clear that in Fida’s case it is very specifically defined in terms of who the partners are and how the work is

integrated. This is a differentiating identity attribute and part of Fida's value base. It is also a strategic choice, it is more effective to build the capacity of so-called boundary partners, who then reach the big audience, instead of trying to reach everyone through self-implementing. Building the capacity of local implementing partners in Human Rights Based Advocacy (advocacy) is also very 'in' in development work now, but Fida has had a long history where this way of working is ingrained in its identity. Another factor may be that while it is a strong internal attribute, due to the term being so widely used it has been difficult for Fida to sell this attribute as a competitive characteristic to those outside of the official channels (where the organization is more intimately known).

Fida as Different Than Others

Two interviews also included the idea that Fida is "different than others" (Interview 2, 2019) (Interview 10, 2019), this is interesting as an outlier to the question, as a point that was thought to be important enough to mention. Although this cannot qualify as a central attribute because it is not corroborated by identity claims in documentation and it doesn't qualify the validity standard, it is interesting because it says something about how staff see Fida. This kind of data could be attributed to the difficulty of expressing what Fida is without expressing what it is not, it may be a way of trying to get to some intangible value that is difficult to explain or it could be due to considering some terms so diluted that using them to express identity claims presents a fear that misunderstanding will occur. Within the context of the individual interviews it could be interpreted that Fida's Specialist (Head Office, Development Cooperation) (Interview 2, 2019) was highlighting the depth of partnership, a concept that could be considered diluted because of it being a buzzword in the development community, the interviewee goes on to say that Fida doesn't even have its own offices in many countries. Interview 11 as a specific interview takes a different approach, Fida's Specialist states that "It's kind of different than others but not different-different, still something special" (Interview 10, 2019) where the response seems to be denoting some intangible extra quality or value by which Fida is both still recognizable and accountable within the development and missions sectors as an actor but has added value from a motivational standpoint perhaps. Perhaps it is the value base which is hard to express in professional terms in the context of the interview? In the interview this point is further clarified "An Organization maybe not a typical one ... when it comes to leadership and positions or structures it's pretty flexible." (Interview 10, 2019) from which it's hard to discern exactly what they are trying to express, the impression left by the interview is that there is a strong value based identity which has required a certain amount of flexibility to coalesce within the current professional organizational makeup of the organization. While this response might have come across weighted on the negative side it should be noted that Fida is a lean organization who's strength has been adaptability and a track record of a very broad spectrum of development work as

seen in their documents. Where many organizations have chosen narrow specialization; thematically or geographically to remain competitive in the globalized context, Fida's added value has been partnership and strong human resource management that has allowed it to adapt to situations fast but also see competitive results by not being too big and working through partners.

5.2.3 Fida's Enduring Attributes

Partnership Enduring Organizational Attributes

Partnership was the most common response to questions about enduring attributes. The other common responses were that Fida is a faith-based organization and that it has a long history; these responses were tied into the partnerships aspect as well in several responses. The validity test for enduring attributes are "attributes that are manifested as the organizations core programs, policies, and procedures reflecting the highest values" (Whetten, 2006). Attributes are validated also on whether they have passed the test of time, the partnership response passes these validity tests as an identity claim attribute (Table 1 CED Definitions). The historical connection and the faith-based connection to the partnership response that was multiplied over all the interviewed is a strong indication that the interview produced good empirical data on Fida's enduring attributes for its organizational identity. This data is supported within the organizations documents in which Fida's strategy is to work through its partners.

One interview in particular offered a very interesting viewpoint in to how the organizations documents reflect this attribute, the Executive Director of Fida says "Organizational statements have been rephrased to be better understood by wider audience" (Interview 9, 2019), this was an important point, because one of the aspects that was inquired about in the interview was whether central identity statements have changed over the course of the history of the organization. It was made clear by the Executive Director that "we want to emphasize that anybody, or [whether] it's our value or statements, they are able to understand who we are and what we are for." (Interview 9, 2019) which is an important point because the language used to express identity claims cannot be limited to the concepts, philosophy and traditions from which it is based, it needs to be understood on universal scale in the most basic terms. This however can present a challenge when we are looking for signs of the proliferation of key identity statements in language-based statements on a historical scale of the organization. Staff backgrounds and definition of terminology and statements in the language that is used in official expressions need to be considered to some degree when looking for enduring attributes based on this point. However the Executive Director goes on to say "Capacity building work, partners capacity, mission work of development work or humanitarian aid work even, requires a lot of communication and discussing and partnership agreements and training

our staff to understand our philosophy to proliferate the identity.” (Interview 9, 2019) which is an essential point because it represents how international organizations like Fida take in to account the challenge of identity proliferation. This viewpoint in to Fida’s self-awareness gives us insight in to how we can adjust our evaluation of the said identity attribute over time, however it is important to objectively understand whether rephrasing statements in language terms may also represent subtle shifts in an organizations identity attributes.

[Fida’s Enduring Organizational Attributes](#)

The motivation question directed at organically gaining insight into the highest priorities and deepest commitments of the organization while simultaneously trying to ascertain how well those motivations have ownership within the organization produced interesting results. There were no unanimous responses to this question in the Fida staff interviews, however some similar responses were given by a few staff, the nominal seats of power, the board, different leadership positions and power structures and strategies were cited by a few, however there was an even mix of ideological and personal convictions. In the case of Fida, Christian values and worldview were corroborated responses, these were also tied in as big picture values coming from the board which links to the ownership of Fida by the Pentecostal Churches of Finland.

The other common responses were based on a combination of an idea of structural makeup of strategy and ownership through personal involvement in the planning process. In general, the power distance seemed to be considered very low and a sense of unity was conveyed based on a common value-based identity and supporting structure. However, it can be noted that statements were included about external factors such as the ministry of foreign affairs and a general sense of accountability, these could be considered outliers, however given that there was no strong unified response it’s important to include this aspect. From a historical perspective within the context of the full interviews it can be noted that there is an enduring element of accountability in a kind of symbiosis of the organization independently and the way in which it relates to external factors such as donors, the government, the development sector, the general public, partners and the ownership of the Pentecostal Churches.

[Fida’s Enduring Organizational Attributes Revealed by Crisis](#)

Unanimously the budget cuts of 2015 by the government of Finland in the development sector were given in response in the interviews for crisis. The validity standard for enduring attributes could be tested by trying to expose which aspects of an organization are abandoned in crisis and which are held on to the hardest. However, the budget cut response naturally came up in both Fida and FCA because it was a powerful external threat and a big blow to the financial side of operations, it did

force organizations to make difficult decisions about which activities to cut. The response can give us some idea about the priorities of the organizations based on what actions followed cuts, however it seems that the idea of major change to organizational identity was denied outright by staff from both organizations. Yet if we read between the lines in the interviews it was clear that all of the interviews expressed that there were changes of different kinds over the past years, this could objectively be attributed to the sector in which adaptation and innovation are key areas of survival. However, these areas of change warrant a closer look in case they would uncover areas in which the organizations may be in denial about major influences on their identity. One area in particular which is the adaptation of the human rights approach and another factor which seems to be prolific is professionalization, the latter is of great interest because it brings with it ideological and orthodox neoliberal influences which could be expected to clash with organizations core value based identities (Foucault, 2008).

Fida's Enduring Attribute in Structural Changes

A shift to results-based management in the development sector is another factor that could be expected to have had a powerful impact on the methods and strategies of the organizations that adopted it. Results from the interviews don't address such changes as having any effect on the identity of the organizations, professionalization in the form of new instruments, management styles and strategies on the whole are seen to be adaptable to the existing identity of the organization. The interviews do give some insight however in to large scale changes in management systems and structures having a bigger impact than expected on organizations, followed by an adjustment period in which organizations strengthen their identity within the new frameworks (Ouchi & Wilkins, 1981). Several of the interview responses touched on changes within organizational structures as well as changes or re-wording to statements and strategies, however it was emphasized that no changes to values had occurred and that there wasn't a crisis that brought about change. An important aspect of Fida's work which was expressed as a breakthrough by several staff was the way in which the organization has been able to separate their missions work and development work, essentially having different departments with independent strategies and management. Outside pressures were also cited in interviews, political global influences brought about in working in difficult contexts, such as North Korea which adds a layer of scrutiny to how the work is done, but a positive side to such contexts is the feedback of information to the Finnish government for situational awareness that is achieved (Pfeffer & Salancik, 1978). The outside pressure from donors and the ministry of foreign affairs in Finland was also the reason that it was important for Fida to be proactive in separating its proselytizing missions work from its government funded development work, (although the funding has always been internally separate throughout its history already).

Fida and Missions in Enduring Attributes

Fida international has a long history in which missions work from a religious conviction has been strongly based on practical development and aid under missions, which has been delivered without prejudice or demands of any kind. The Executive Director expressed this history, “1974 we were among the first ones to receive funding from the ministry of Foreign Affairs” (Interview 9, 2019)(7.7) with a sense of pride, establishing Fida’s pedigree of being a bona fide development organization. This history has allowed it to be very successful in also carrying out development and humanitarian aid using its Christian value base as motivation but being funded by the ministry of foreign affairs of Finland to do quality development work around the world. The difficulty has been a shift in the past decade to make it even more clear that donor government funding is not being used for religious means, in the name of transparency. Although misuse of funds was not the case in the past, it has become a more sensitive issue and that is why Fida has had to implement structural changes in order to prove professional in the development sector (Rist, 2014). The interesting thing is that each interviewed staff member felt compelled to credit the driving force of Fida as God, or the values from the Pentecostal Church, the Executive Director went as far as to say: “It’s God, the driving force is God Himself. The Great Commandment and the Great commission,” (Interview 9, 2019). For a professional development organization that is clearly under pressure to secularize it’s work from a funding and international development aid organizational perspective this theological statement is very interesting, it presents a strong result in terms of being an important enduring identity attribute. Professing Christian values was echoed by the other staff as well, the multiplication of this result shows that this is not only one personal opinion. One staff expressed some frustration with the context of the Christian identity and ownership in how it limits the scope and pace of innovation in areas, stating that it makes the organization cautious in its operations. This is an attribute of hybrid organizations.

This kind of attitude was also expressed at times by other staff in connection with clarity within the chain of decision making and the hybrid organizational structure to some degree (Interview 10, 2019) (Table 5 Table of Summarized Fida Interview Transcript Data-2EA). The interpretation of these frustrations based on the broader scope of interviews would appear to show a kind of trend where the challenge is expressed due to the fact that although professionalized as an organization there is still credence given to the Christian value base in evaluating actions as well as a belief in strong personal inspiration through spiritual experience. On an organizational level this means that with a small overhead staff and departments that rely on one person, or even multiple departments being headed by one person the decision making power of each individual in the organization is quite high, the interplay of these people is also essential and there is some overlap in areas due to project staff

abroad in different contexts. This coupled with the external standard brought by the Christian values puts a lot of pressure on staff to self-evaluate decisions and innovations that carry high stakes when implemented. In a secular organization this pressure is reduced because the standards need to meet the criteria of the organizations guidelines only, whereas an organization that works from a religious motivation needs to consider the higher religious standard, the secular standards as well as secularization and justifying decision making based on a results based framework in order to be transparent to the donors.

5.2.4 Fida's Distinguishing Attributes

Fida's Distinguishing Organizational Attributes

Fida being a faith based organization was corroborated in several interviews as a distinguishing attribute this falls under the conceptual domain as an identity claim, and passes the validity standard of being an attribute used by the organization to positively distinguish itself from others, it can be considered an attribute that is required and ideal for Fida. The faith-based claim is distinctive in the way that it is expressed in the interviews and there is evidence for distinctive commitments to this claim in Fida's strategy. This could be considered an organization specific attribute in this case because the identity is specifically tied to the Pentecostal church and it is clear from interviews that it goes beyond the legal ownership and moniker or being a Christian organization; this is in contrast to the FCA which is also a faith based organization, but which is clearly distanced in the phenomenological sense that the identity-referencing discourse points to a historical identity claim but a secular organizational culture is held as a value. The difference to FCA was also commented on in one interview "But when it comes to KUA (FCA), they are different, they are perhaps more professional or something (The tone and context in interview is associated to the secular organizational cultural atmosphere rather than professional skill level). I don't know how much churches are actually leading this organization." (Table 5 Table of Summarized Fida Interview Transcript Data)(Table 2 Table of Interviews-Interview 10)

Partnership as a Distinguishing Attribute of Fida

The second most common response with Identity claims for Fida is that they are an organization that has strong partnerships and works with partners. This is a distinguishing attribute in Fida's case, in addition to the multiplication for the response, because it is a claim that is positively used to distinguish Fida from other organizations in the development sector, it is more than a modality or strategic methodology of work, the interviews express it as an ideal and it is clearly considered organization specific. The partnership is defined further in the interviews, defended by a long history as well as a claim by which the organization identifies itself positively as an essential attribute to

how the organization operates, this claim is also repeated in the documents and official communication of the organizations identity (Fida International, 2019).

Fida's Distinguishing Organizational Attributes in the Discourse

From a phenomenological perspective we can see some interesting discourse from Fida sources about how its identity claims are exemplified by the relationship of the organization to others (Choi, 2012), this discourse is evaluated for its validity standard based on identifying categorical imperatives as described in CED definitions table 1 (Table 1 CED Definitions)Table 1 CED Definitions. What must be done comparatively to other organizations and what is considered historically orthodox.

The common discourse revolves around the scope of work, good relationships with low power distance to government and donors, a reputation of trustworthiness and there is a hint of willingness to work with others. However, with some reservations on both sides depending on the subject matters, the latter which represents an air of position of truth claims from the point of view of the Christian identity. There were some interview results that also expressed identity-referencing discourse that showed that Fida has had some process going on during the past years in which it is balancing its efficiency and professionalism with the identity, there are corroborated accounts by the Executive Director and a few others in which it is acknowledged that being in first position in the development field in Finland, or at the top of innovation experienced a slump in the past years. Now the discourse seems to strongly reflect a strengthening of the faith-based identity as well as coming to terms with the professionalization that needs to be mated to that identity to produce strong results and allow innovation. There is a general consensus of quality and pride in Fida's past and present work, feedback has been good (from external sources), and within the scope of the work, based on the size of the organization, there were also statements made that show emotion, such as the mention of Dr. Denis Mukwege, a recent Nobel Peace Prize winner in 2018 who is tightly connected to Fida. Rightly so, considering the world changing work that Dr. Mukwege is doing to help those who have suffered unspeakable abuse in the Congo, a show of recognition globally of the caliber of partners in who's work Fida is a part of.

Fida's Faith Based Identity as a Distinguishing Attribute

An interesting tone that was present in the distinguishing attributes discourse that could be considered an outlier because it is not positive in tone, but which is multiplied, is the discourse around the faith based identity as well as an accompanied organizational culture that seems to be negative in several reflections. The difficulties are expressed in different ways, and there are some responses that seem to be circling an issue but perhaps are weary of political correctness or

sensitivity of issues surrounding the identity claim. Expression of these issues if it can be surmised between the lines culminate around the difficulty in organizational structure, hiring practices, in the independence of decision making on some levels and the hindrance to easier innovation and progress. However, I think that it is interesting to note that the problem itself is not identified as the faith base, it seems that the problem may be fitting the faith based identity to the professionalization and organizational growth and success. This dichotomy is even identified at times as a strength and a weakness “Fida belongs to a minority which works from a Christian value base, this is a strength and a challenge” by a Coordinator at head office (Development Cooperation) (Interview 1, 2018)(Table 5 Table of Summarized Fida Interview Transcript Data-1DAaSR), It seems that the image of being “teddy bear” (Interview 10, 2019) (Table 5 Table of Summarized Fida Interview Transcript Data-1DAa) or too nice hinders the organizations ability to be ruthlessly competitive. The Executive Director expressed the issue with hiring in the past being difficult and there being more standardized and open hiring processes now, this is a two edged sword for an organization that wants to maintain a strong faith-based and Christian identity, especially if they want to do it ethically and with fair and equal opportunity hiring practices (Interview 9, 2019). This is an issue that I think can be contrasted with the FCA, there were some interviews that echoed this by saying that in the past, staff were sought on their religious convictions and backgrounds, and now it was corroborated by each interview that all staff of different religious backgrounds are hired based on professional merit.

The issue as presents from the interview data is the difficulty of maintaining credibility from the perspective of avoiding prejudice from the sector and networking institutions for the faith-based identity while still holding true to those values. A professionalized organization who recognizes personal faith (specific religion etc.) as an asset of their staff, cannot require this attribute in hiring practices because it is categorized as a personal matter in the contextual worldview of secularized organizations. Therefore, what is classified as merit in open hiring practices becomes tricky for an organization that wants certain traits in its staff but cannot officially classify them as such because of the contextual expectations. In some sense it is clear that the data from the empirical evidence suggests that the organizational identity of Fida is facing ostracization for not being mainstream ideologically, however it seems that these are the challenges that the organization is meeting by adapting to the working environment as well as trying to safeguard its identity. This is a strong indicator that the validity standard is supported by the discourse we can see in the empirical data about Fida’s identity truly proliferating its activities in practice.

This brings up the question, if identity is what limits recruiting and partnerships to likeminded people and organizations. Fida works with the church, and other partners, in some countries there

are no churches. How much does it change the organization itself, if in their equality and openness they recruit people with different faith or ideologies? On the other hand, altruism, and the SDGs (Sustainable Development Goals) are commonly accepted by all, and if the organization claims to be a professional development and Human Rights organization, many ideologies can parallel these (United Nations, 2020). Even in Fida's Development Cooperation Program funding comes mostly from MFA, Christianity in fact is seen in terms of Fida being accountable and using the funds for what they were given for, for rights-based Development Cooperation work, in this Christian values are a strength. Christianity or any other religion or ideology of an individual employee could be workers motivational force for being open, equal to all, and being accountable, and not to affect (but strengthen) the organizational identity (Kothari, 2016). For Fida this has meant, that they have understood, that if they want to do development work combined with their Christian mandate, they need to seek funding which is meant for that kind of work. The question is, where is the organizational identity seen? Is it on mission and vision statements, or in the implementation of the work? This depends on whether one takes a functionalist perspective, an interpretive perspective or a postmodern perspective as is discussed by Senge on organizations core values (Senge, 1990). For the purpose of this thesis we are focusing on data that is contextualized in a real life case study where the philosophical perspective comes in to play through the perceptions of the individuals providing the data, and it is clear that there is a struggle between which perspective is taken at different times by different actors in the real world, which shows in the need for interpretation in the interviews.

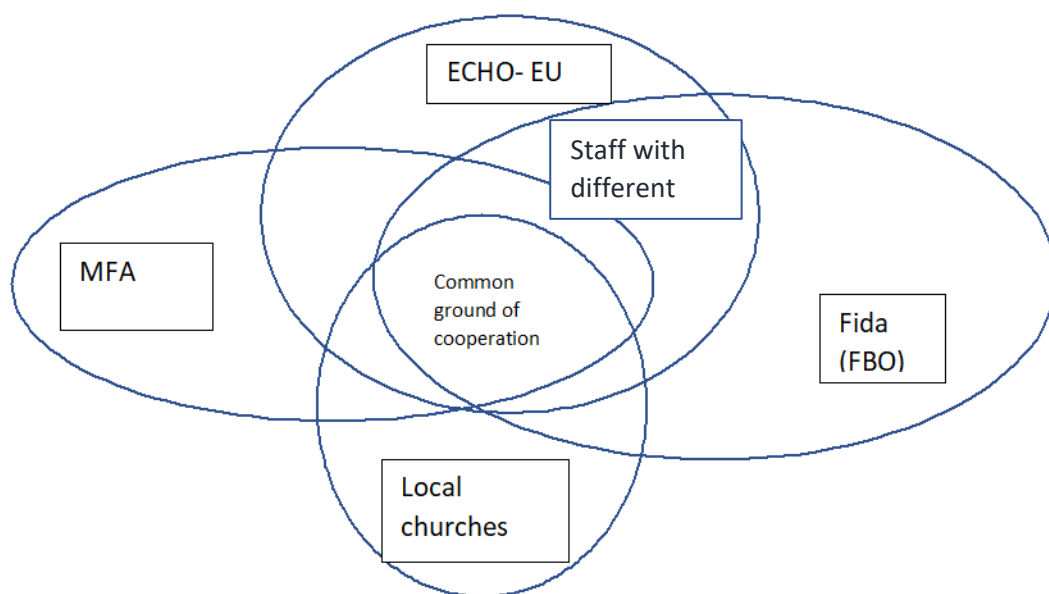


Figure 4 Common ground of cooperation Fida

5.2.5 Cross Checking Fida's Data from Different Sources

The same language is used in the data for the interview responses in describing attributes of Fida's organizational identity as in the "about us" section of their website, such as faith-based organization working in missions and the Pentecostal church is identified as the value base. The development and humanitarian aid branches of Fida are also prominently expressed in the same way as interview data presents the organizational identity. For the FCA, in general, the public statements in online sources as well as the documents from the FCA all matched to the information given in the interviews by FCA staff. The goal of the cross check was to look for areas where interview data would have contradicted or been radically different to written data provided by the organizations. In this cross checking the public and private nature of the interview responses was considered, what Whetten called the ideational (Albert & Whetten, 2004) area of organizational identity in his preliminary work, the personal perception of the organizational identity. Interviewees were very clear to state which opinions and responses were purely personal, and clearly also spoke as agents of the organization in other responses. Because there were no radical deviations between different data sources the text data serves to confirm and support the interview responses about the organization's identity. Even aspects such as human-rights approach based language use, follow-through of terminology used through different documents and referencing the applicable documents were all consistently as expected.

5.3 FCA's Organizational Identity

5.3.1 FCA's Central Attributes

Frequent Responses for FCA's Central Organizational Attributes

One of the most frequently repeated central identity attributes within the interviews of the FCA staff is that the FCA is a development organization, it is no surprise, as this is the expected label, it is interesting that this was the most frequently re-accruing response out of all the possible responses. An equally common response although not unanimous was that the FCA is a rights-based or human rights organization. Another corroborated identity claim was that the FCA is professional. The faith-based claim was made in two interviews, with one referring to remembering the history where they came from as an organization that was "founded to help Finnish people after war" in connection to the Lutheran Church (Interview 8, 2019) (Table 6 Table of Summarized FCA Interview Transcript Data1CA). The faith based claim and a few others were only mentioned by two out of six interviewed respondents in response to the first question focused on the central attributes which asked the staff to describe what the FCA is, the other claims identified the FCA as the biggest or largest NGO in Finland and the thematic areas of FCA work, the right to quality education, peace and livelihood. Although the multiplication for responses was lower than expected for the first semi structured

question of the interview, because the interview was structured in a way not to lead on answers it may be significant to the results that the data is varied and not unanimous. On the other hand, the responses that were given are repeated later throughout each interview in response to other question, giving them legitimacy.

Central Attribute of FCA as a Development Organization

In the conceptual domain the identity claim that the FCA is a development organization fulfills the validity standard in describing an attribute that manifests as the organizations core activity, in so defining what kind of organization it is. Coupled with the other common responses that attribute the FCA to be a human rights organization working from a rights-based perspective defines both the values and commitments of the organization fulfilling the validity standard. It is significant that the faith-based central organizational attribute is given as the character/history of the organization would be significantly altered where it not an attribute, this was recognized organically by one of the FCA staff in their response. The post war history in Finland is a point of powerful emotional connection as well as a legitimization for values such as justice, good and selfless charity in the theological background of post war Finland, reflecting a historically deep commitment.

Central Attribute of Thematic Areas HRBA

The inclusion of thematic areas of the FCA work, tie into the human rights approach, however they can be considered identity claims by the validity standard that they are seen as irreversible commitment. The low multiplication and the fact that they describe the breakdown of a development organization and human rights approach into categories could denote that they should only be considered descriptive rather than identity claims in their own right. Further responses in the interviews do refer to these three thematic areas by which the organization strongly identifies as an actor within the development sector, this could give them credence as identity claims in the distinguishing organizational attributes category.

FCA a Professional Organization as Central Attribute

Multiple responses in which the organization is identified as *professional* indicates that this is a point of pride for the organization, coupled with the mention of being the largest. Based within the context of the broader interviews in which the scope and success of the organization are clearly attributes of their identity the validity standard of the identity claim reflecting what is considered a highest value, is validated. The difficulty with an identity claim like “professional” is that it is so widely used for every organization, however the discourse in the phenomenological domain and the linkage to other attributes which support a wider picture of identity based on professionalization and success, like “largest NGO”, and “leader in innovation” may validate the claim.

5.3.2 FCA Central Attribute Outlier Responses

Central Attribute of FCA Working in the Most Vulnerable Contexts

Outlier responses that are interesting, are the mention of the FCA being a self-implementing organization in development, this is a differentiating factor but was also mentioned by a member of senior leadership, as an important aspect (Interview 11, 2019). Work in volatile contexts and vulnerable countries is an important response, although it was only given by staff members when defining the organization, this reflects a highly valued attribute of the FCA's work and is confirmed in the context of responses pertaining to other attributes, this would indicate that it is a distinguishing attribute. A single response of the FCA being a humanitarian aid organization was also given, this would indicate that it is an area of work that the organization is involved in but which doesn't meet the requirements of the validity standard to warrant it as an identity claim.

FCA Central Attribute as a Faith Based Organization

"Evolution in FCA in the last 10-15 years, from a faith based to rights-based approach is easy to defend now, sustainability is at forefront of what we do." (Interview 3, 2019) (Table 6 Table of Summarized FCA Interview Transcript Data-1CAa) The "faith-based basis, then turning maybe to more kind of not so, it still has their kind of religious links to the parishes, but still being more open, to cooperation with whoever." (Interview 5, 2019) (Table 6 Table of Summarized FCA Interview Transcript Data-1CAa) These comments raise the question: If, how the organizations recruit and choose their partners, or implement their programs reveals their true identity, then for example FCA is more of a human rights development organization. Based on their viewpoint of a functionalist perspective, an interpretive perspective, or a postmodern perspective of where the organizations identity is derived from. Evidence of what drives staffing, and partnership decisions seems to suggest that the FCA value base is secular and functionalist. Interpretation falls on staff's personal views, while respected these remain in the personal realm. In contrast strategic decisions in Fida's development cooperation department function according to the human rights-based approach and other international Development Cooperation agreements, and realization of SDGs is the goal. But for recruiting and partner choices evidence shows that it can be recognized as a FBO (Faith Based Organization), but not uniformly. Another interpretation of being faith based could mean that the organization lives by the values like equality, openness, and all the other values that fit multiple worldviews. For instance, in the development sector, actors like the EU-CORD see Christian identity and different partners as being fully possible from the identity perspective. Their view is that the SDGs can be accepted by all as being based on good values, their partners, MFA, Churches in Finland, HR organizations etc., all have their values and identities, but there is a common ground, where all can work together, but still keep their own identity as a whole (United Nations, 2020). In the case of

the FCA it seems to be a strategic choice, as seen by other strategic choices that the FCA have made and how they view their own organization. A member of senior leadership commented the “FCA is not a very traditional organization anymore because we are even, We are kind of considering ourselves as a group” (Interview 11, 2019)(Table 6 Table of Summarized FCA Interview Transcript Data-1CAa) in relation to using private sector instruments. The FCA has embraced the faith-based organization label as well as the non-profit NGO identity but with new kinds of development; networking at a global level and clearly assimilating strongly with the professional global development organization worldviews in practice. The core values that are of importance come from the shared strtegic values rather than from a other independent faith based values of the organization because in practice they are not the core for the organizations motivation. Below is a diagram that shows the relationship of the different actors.

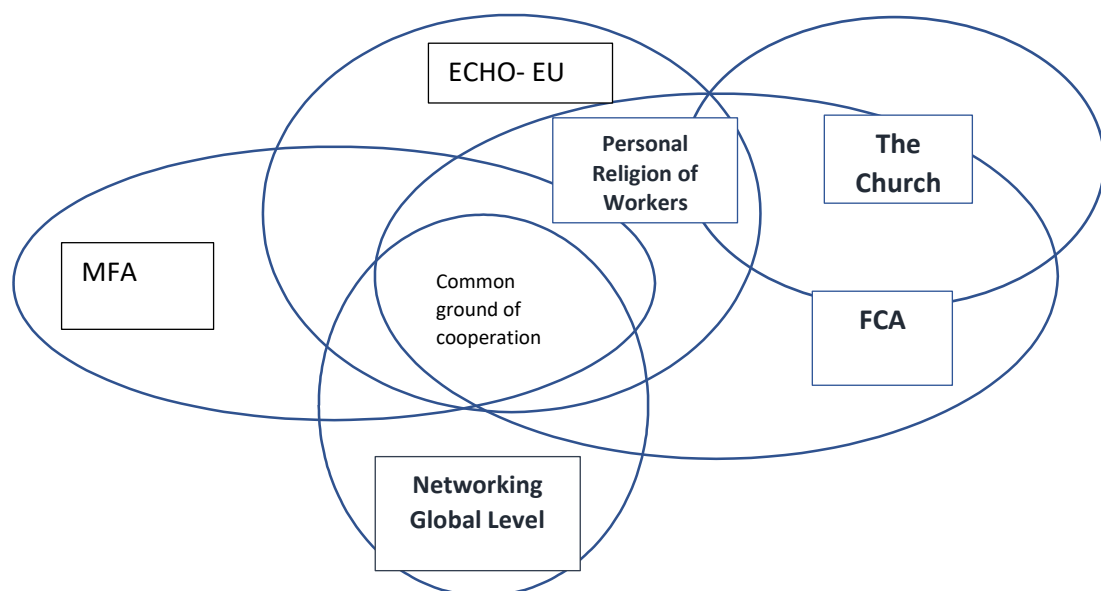


Figure 5 Common ground of cooperation of FCA

FCA Central Attribute of Systemic Change

In the questions focused on the central attributes there were two outlier responses that were of particular note when interview subjects were asked to describe the organization in its relationship to others, considering the organization as its own actor with a personality:

“Like a physician that you know with a very specialized set of skills... you have to build your knowledge, educate yourself. I’m more fond of FCA’s current, how our work is linked to each other, not separate entities ,our themes to quality education, right to peace and

right to livelihood... linked to big picture or also answer bigger questions about development or fragility or resilience.” (Interview 3, 2019)

I don’t know what kind of universal that would be, you know to handle all these issues, but it’s an interesting mix of this that we are really specialist in details, but then again we are this person who is really able to link different domains and we can be proud of” .

(Interview 3, 2019)(Table 6 Table of Summarized FCA Interview Transcript Data-1CASR)

The ability to link development across different actors from field work to advocacy and fundraising on a bilateral government level and in the big development and human rights actors globally is at the heart of what a member of senior leadership and several other responses demonstrated as a value in the organizations policies, procedures and strategy (Interview 11, 2019). I think that this is an attribute that could be considered quite standard in terms of networking but goes further as a unique perspective and strategy and worldview-based organizational value. This value is considered a unique innovation by the organization itself. Linking structural change at a higher level to the grassroots changes for a systemic change is an innovation that tackles one of the hardest challenges in the sustainability of positive change in development, these goals were fueled by the UN Millennium Goals up until 2015 which were the commonly accepted goals for all the development work globally; They were reviewed and named the Sustainable Development Goals (SDGs) (United Nations, 2020)) after that and are the basis for the FCA’s understanding of what needs to be accomplished.

[FCA’s focus on Thematic HRBA as a Central Attribute](#)

The FCA has limited its scope to three main strategic areas from the human rights approach, but the challenges and understanding of sustainability and development stem from there. They are based on one of the largest studies of all times, about what needs to be done to beat poverty, they are the accepted goal for all development cooperation work in the sector now. The FCA and others refer to SDGs when they talk about sustainability (United Nations, 2020). Due to the scale of resources needed for this kind of change the organization has changed its modalities radically to meet this challenge in practice, as expressed by a member of senior leadership of FCA, the resource question shows that the value of systemic development is important enough to have changed the entire organization as a means to an end (Interview 11, 2019). The development goal is the original one in the history of the organization. Change in understanding about development and sustainability could be considered the factors that have broadened the organizations aspirations to meet the challenge of development at a higher systemic level, as well as grassroots levels concordantly. This is one reason for the FCA needing to be the biggest and highly networked, because the challenges are so

big. There are multiple responses from country specific examples up to the global strategy documents that validate this as organizational attribute in the identity-referencing discourse describing the change and justifying it, the validity standard describes this discourse : Invoked by a member-agents “when nothing else will do” as a decision guide/justifications, in conjunction with profoundly difficult situations”(Table 1 CED Definitions) (Whetten, 2006). The data coupled by the expressions about the largescale changes in the organization in the past 10 years by different individuals in the organization supports the idea that the identity claim for systemic change is a valid attribute of the organizational identity of the FCA even though it is not historical, it stems from the historical developmental mandate of the organization.

5.3.3 FCA’s Enduring Attributes

FCA Working in Vulnerable Contexts as an Enduring Organizational Attribute

The most vulnerable context and locations differentiating the FCA from other NGO’s, coupled with a breakdown of the thematic areas in which the FCA is expert, are the main responses in which staff express the enduring attributes of the FCA. From a validity point of view the interview data can mostly be assessed through discourse, because there are not very strong identity claim statements, the claims that are made describe the FCA as different, capable, and the only ones willing to work in certain areas. However although the response claims that they are the only ones working in the most vulnerable contexts, other INGO’s also target these kinds of contexts and people groups, so as a differentiating attribute the thinking could be influenced by isolation in the specific contexts and thematic areas of FCA work where there are no other actors, rather than the most vulnerable people in general globally. The breakdown of where the thematic areas stem through are also listed by several responses citing documents such as country program strategies, thematic documents, and overarching global program. None of these aspects are unique to the FCA other than the strategic focus on vulnerable states and areas, however the discourse describes a capable actor that is implementing human rights based thematic development work with elements of Finnish added value in education and anti-corruption reputation.

A unifying factor that is referenced by multiple responses pertaining to the structure of the FCA is the One FCA initiative tied in to unifying the organization globally under one united spirit, the thematic breakdown and ideologically to some degree. An attribute might be the spirit of respect among the staff of the FCA. This was cited in multiple responses that describe the commitment of the staff and the loyalty of the organization and was often connected to the dedication and expertise of the professional staff. Inclusive to the One FCA spirit if it is to be considered an attribute could be the secular respect for all religious backgrounds among the staff as that was frequently

mentioned in connection with claims about the good working atmosphere within the organization. This could be an aspect of the professionalization of the organization if it is not an attribute in its own right, however it would best fit the validity standard under the phenomenological domain as “drawing attention to what must be done to avoid acting out of character” (Whetten, 2006) which would make this a distinguishing attribute of the organization.

FCA’s Professionalism and Team Spirit as Enduring Organizational Attribute

In response to the second question aimed at enduring attributes, it is again, a mixed bag of the One FCA, and structural makeup of the of the chain of command when discussing the driving force of the FCA. Comparatively the results which are uniform, but underwhelming may be a larger indicator based on what is not being said for this category. Professionalism, team spirit and structural guidance from thematic areas and organizational structures seem to be the unified answer for the enduring attributes. The issue is that these don’t really fill the validity standard because they only describe the core programs, policies and procedures but don’t strongly describe the highest values or attributes that have passed the test of time. Even as deep commitments a commitment to professional conduct and a hierarchy of leadership is not really an organizational value based on the fact that if the described frameworks were removed the organization would most likely be able to adapt and continue as the FCA.

An interesting point that was expressed several times in the data is the concern with the country offices having too much autonomy, this too is an indicator that the One FCA theoretically is quite a weak expression for deeper value in the organization at this time. An organizational culture of respect and united goals are an important factor which should not be diminished in this objective overview of the empirical data, however as a strong value commitment it remains vague at best because in the discourse it was not justified sufficiently in universal terms for the organization as a true driving motivation. This view is based on the logic that the subject matter and the soft goals of the development organization that deals with challenging and serious realities of poverty and injustice, human rights abuse and many more global crisis are not sufficiently represented by a motivation such as professionalization or organizational unity through a shared workplace culture of respect. Making a difference in the world through the development, the size of the organization and its successful mitigation of suffering would track better with its historical goals, although professionalization may aid in the efficiency of such an endeavor by a development organization it is hard to justify it as a value base for the organizations identity.

FCA's Enduring Organizational Attribute in the Face of Crisis

In order to obtain data about true enduring attributes based on possible crisis, or to draw out responses pertaining to the organization on the level of “sacrosanct elements” (Whetten, 2006)(Table 1 CED Definitions) to meet the validity standard for identity claims for enduring attributes in the face of credible identity threats, the leading question posited to the staff asked them to identify the most emotional and heavy decisions taken in the organization in the past years. Like Fida international the responses all referenced the budget cuts of the Finnish government to development and the subsequent exit from countries and regions globally. This crisis was external and does not serve to expose the organizations attributes well, however in the obtained responses the discourse does offer some insight into the organization based on the response to the threat. A shift in the FCA to self-implementing and global presence in the vulnerable states and regions where it works was mentioned by several staff, this shift represents how the FCA has adapted to the change in global climate for development and funding. This change in funding and attitudes to global aid and development was happening before the funding cuts of the Finnish government and so, to some degree the FCA had diversified its funding portfolio preemptively, lessening the damage of the lost funding in 2016. Survival, innovation and success in difficult circumstances are part of the organizations attributes based on the discourse, these areas are describing the questions in the validity standard of when and why and represent the organizations response in the face of threat, based on the global shifting attitudes in funding. Professionalization, secularization and innovation describe the phenomenological changes in the past 10 years that show that one of the stronger attributes of the organization is a will to survive and succeed by being adaptable and ahead of the curve in global matters. The global networking that is rightly considered essential, as described by a member of senior leadership and which they lament that others have not seen or understood; the global changes also indicates the innate attribute of the organization to identify threats and opportunities to survive in the face of difficult situations (Interview 11, 2019). This kind of attitude may even have roots in the long history of the organization, but may not have been so obvious post-World War when the development sector had a stronger face value based on aid (Rist, 2014) (Foucault, 2008) which fit the Christian heritage of the FCA better at the time.

FCA Enduring Organizational Attributes in and Change

Unanimously responses to the quandary whether there have be changes to the central core values or identity of the organization deny any change, modalities, methods, and re-phrasing has been admitted. However, there is strong evidence in the discourse that there have been massive changes in the organization in the past 10 years, an evolution as was described by several staff. How to reconcile this data: the responses that were favored by staff show what is considered to be

important pertinent information focusing on strategy and the synergies of the faith based values of the past and the rights based approach that has been adopted. External and contextual challenges are also cited by several interviews such as political challenges with working with corrupt governments and scandals about misuse of funds or funding in politically volatile global areas. However the majority of discourse was based on ways in which the church based past can be reconciled without conflict to the current human rights based thematic work and values of the FCA including an authentically believing faith based remnant which the FCA still serves and maintains relationships with. The positive attributes of being identified through name and history as Finn Church Aid offers a clear expectation and way for foreign context contacts to identify the organization in its motivations and activities. The Christian identity also serves to garner respect, trust and represents a non-hostile development actor who are easy to relate to according to a member of senior leadership (Interview 11, 2019)(Table 6 Table of Summarized FCA Interview Transcript Data-3EAb) the validity standard is fulfilled for this enduring attribute to some degree with its historical credence as an attribute that passes the test of time. However due to the discourse in the interviews across the board where the faith based identity claim is also categorically dismissed as purely a historical connection and even the value base is rhetorically connected to human rights values rather than ratified as a manifest core biblical value base within the organization, it raises the question whether it passes the validity standard.

The faith based attribute nominally meets the validity standard as an irreversible commitment, but in rhetoric only in most cases however, as was discussed in the interview there is an evolution of the Lutheran church as the state religion that can be perceived to have developed as well. The question is whether the human rights values that have been adopted through the secular professionalization of the organization can be seen to have been adopted by the Lutheran church as well, to the same degree. In both cases there is cause for hesitation to validate the faith based identity as anything but rhetoric because there seems to be very little to no emotional connection to the faith based value based (when personal and public responses are separated), and because it is so widely acknowledged that a major shift has happened away from that identity attribute. However, based on the assumption that if the FCA were to change its name or formally disassociate itself from the church it would survive as an organization but it would not be the same organization it is difficult to definitively deny that the faith based past is not an enduring organizational identity attribute.

5.3.4 FCA's Distinguishing Attributes

Distinguishing Organizational Attribute

The FCA staff interviews yielded similar answers about the organizations distinguishing organizational attributes. Identity claims that were repeated across interviews were that the FCA is recognizable as the biggest INGO in Finland and globally recognized as an active, proactive, trustworthy actor based on the faith based image as well as the quality of their work. The thematic areas of expertise, professional staff, highly qualified and expert staff, are a key attribute allowing the organization to be specialized globally in the thematic areas, as a strategy to be globally successful. The consensus in the interview data was that the FCA is not an aggressive competitor, that its success and image is more strongly connected to the quality of its work, with a reputation as an actor that has a big impact for its size internationally. An increased engagement with civil society and in global networking (Interview 3, 2019) (Table 6 Table of Summarized FCA Interview Transcript Data-1DA) are powerful factors that were ascribed to the organizations growth and success since 2008 (Interview 11, 2019) (Table 6 Table of Summarized FCA Interview Transcript Data-1DA).

FCA's Distinguishing Attribute as the Largest Development Actor in Finland

The strongest identity claims pertain to the organization being the largest actor in Finland and quality based on expert staff, global networking, and the thematic areas which the organization is known for. The validity standard in the conceptual domain identity claims for the distinguishing organizational attributes are ones that positively distinguish the organization from others (Whetten, 2006) (Table 1 CED Definitions), this standard can be tested for each claim by determining if the attribute reflects a distinctive set of commitments, whether those commitments are specific to that organization and whether it is essential. In the case of being the biggest organization within the Finnish context this is clearly the premier way in which the FCA distinguishes itself in Finland and globally. Being the biggest is not a commitment, but it reflects the organizations commitment to success and is related to the overall identity of excellence and it legitimizes the organizations ideal of being the frontrunner in the development sector. The quality identity claim passes the validity standard because there is a unanimous perception and lengthy justification in the discourse about the organizations contributing factors that make it a successful, expert, and a respected organization.

These identity claims would be hard to attribute as distinguishing organizational attributes in the sense that being the biggest or best organization as well as claims of excellence and professionalization could be considered generic and shared aspirations among many similar organizations. However, in this case the FCA has achieved a position that justifies these claims in the

Finnish context which in turn is a selling point internationally. In the international context, as was addressed by several responses the FCA is not a big actor globally, but as a member of senior leadership expressed “They are bigger than their size” (Interview 11, 2019), this is evidence that validates the identity claim by defining the organization as a capable global player even in relation to bigger organizations which suggests that the capacity of the organization remains to be seen through the identity lenses of being a credible big actor.

Human Rights Thematic Areas as Distinguishing Attributes of FCA

The thematic areas that fall under human rights, right to education, right to livelihood and right to peace, which the organization strategically aspire to be the foremost expert in can also be distinguishing attributes. These thematic areas are a positive way for the organization to distinguish itself from others fulfilling the validity standard in the theoretical framework of OI theory. The thematic areas are strategically important as essential commitments to be competitive on the global scale in development as well as areas that are considered unique as this organization’s strengths.

FCA’s Distinguishing Attribute as a Faith Based Organization

The faith-based identity claim is expressed in two of the interviews, however in both cases it was tied to fund raising, or as a historical remnant that garners respect and an image of trustworthiness especially among the Finnish public. In both cases it was mentioned in the interview that this identity claim is not actually an influence on the work of the FCA, rather that the organizations work is “guided by international standards and frameworks” (Interview 7, 2019) (Table 6 Table of Summarized FCA Interview Transcript Data-1DA) or “we are part of the church, at least in people’s minds. Maybe not in Reality that much..” (Interview 8, 2019) (Table 6 Table of Summarized FCA Interview Transcript Data-1DA) ,these responses would indicate that the validity standard is failed due to denial of the faith based identity as categorical imperative.

Distinguishing Attributes in FCA’s Relationship to Others

Whereas the competitive aspect within the development sector is acknowledged in the interviews FCA staff don’t consider the organization as competitive. Being the biggest and not having competition in specific areas, being recognizable and known as an organization negates the need for competition, rather terms like patriotic, proactive and recognizable are expressed to show that the work and reputation sell themselves (McKelvey & Aldrich, 1983). The challenges are seen more as an operational challenge with changes in donor bases, more branching out to the private sector funding and such external changes and opportunities which other Finnish NGO’s are not very actively competing for. This data doesn’t reveal much identity-referencing discourse or the relational comparison of the FCA to others to expose distinguishing attributes, but it does support the claims

about professionalization and innovation that have already been made as identity claims as well as the FCA being the biggest and not having much competition.

[FCA's Distinguishing Attributes in Acting in Fragile and Vulnerability Contexts](#)

The response for distinguishing attributes was quite clearly defined and repeated in several interviews, it was well summed up by the context in which FCA works and the kind human rights-based work it implements. The perspective of adoption of the rights-based approach, "I would say that the key concept is linked to the fragility and vulnerability.. that is our kind of core expertise. key concept is the professionalism. we really tried to attract the best expertise as an organization" (Interview 4, 2019) (Table 6 Table of Summarized FCA Interview Transcript Data-1DAb). In describing the organization, terms such as "Ethical, fair, respectful, relevant." (Interview 7, 2019) (Table 6 Table of Summarized FCA Interview Transcript Data-Dab) also summed up exemplary qualities of the FCA, these and the context of working with the most vulnerable people and contexts. As distinguishing attributes, the context and expertise in the thematic areas represent organization wide strategic focal points that are also substantiated in documents. For this reason, because these features are committed to as core identity attributes, they pass the validity standard.

[FCA's Global Situational Awareness as a Distinguishing Attribute](#)

A distinguishing attribute that could be considered, due to how the FCA's conduct is governed by, is the global situational awareness. This is also tied into the strategy, structurally how the organization is manifest and to taking an innovative view of development and the global situation. Interview responses expressed it as FCA being "Different by having eyes open to the global situation," and this was contrasted to other Finnish development actors. The view that other Finnish NGO's don't share the vision for opportunities globally was expressed as "disappointed.. Finnish NGO community is not.. Its very actually closed in a way, they don't have their eyes wide open looking around, particularly globally.." (Table 6 Table of Summarized FCA Interview Transcript Data-1DAc),

[Structural Change as a Distinguishing Attribute of the FCA](#)

The idea of structural change is an attribute, which has been proliferated throughout the strategy of how FCA does its work globally, by advocating and connecting on the upper levels and grassroots development. The strategy is in place in order to oblige duty bearers and support them to serve rights holders for sustainable change and development. Importance of grassroots work and linking it with the structural change processes and global processes like the human rights issues (Interview 3, 2019)(Table 6 Table of Summarized FCA Interview Transcript Data-1DAd) are a core function of how FCA sees development happening, this is unique and qualifies as a distinguishing attribute according to the validity standard. If this way of working were removed, it could be said that the FCA doesn't

see real sustainable development as a possible outcome, this is based on the tone of responses which clearly regarded structural change as paramount.

“Portraying a friendly face.. for the poor people in the developing world, this is not us, for structural change, we are here for the thousands of people more than for the one because this one people was part of the thousand. Systemic change, a structural change is more important than, you know, doing small issues.” (Table 6 Table of Summarized FCA Interview Transcript Data-2DA)

The response elicits a response because of its juxtaposition of friendliness to systemic change, but the viewpoint of just how important the idea of systemic change at all the different levels of development to achieving a true large scale impact (which then serves the grass roots level as well) is well worded. Although this could be considered just a modality, the tone and truth claim-like expression of how vital this view of development is to this organizations work, give credence to this being a valid distinguishing attribute. Structural evidence of the FCA, having offices globally in the decision-making hubs and the systemic change strategy also supports this as a distinguishing organizational identity attribute for the FCA.

[FCA’s Professionalism and Good Relationships as a Distinguishing Attribute](#)

Professionalism and expertise, but also the respectful approach to others are concepts expressed in interview responses, “Competence, and professionalism I hope.” (Interview 3, 2019) (Table 6 Table of Summarized FCA Interview Transcript Data-2DA). The interviewed staff were encouraged to describe through an analogy what the FCA is like in relationships, we are “Someone who is able to listen, like a is a good listener. Really innovative, going forward, kind of brave, courageous. Good in interacting with you and other people.” The FCA staff all expressed good relationships and mutual respect and reciprocity with different actors, government bodies, duty bearers and rights holders. From this data the professionalism as expressed with an imperative tone and positively distinguishes itself from others, expressing both what is ideal and what is required for the organization as a conceptual identity claim. This claim must also be compared to other organizations, because of its generic nature as an attribute that all organizations aspire to, but because of the tone and consistent responses it passes the validity standard.

[Unity Within the FCA as a Distinguishing Attribute](#)

Responses that alluded to the “One FCA” were many, even though development organizations in general have challenges in structuring, because of geographic distance, multifaceted work and starkly different roles in departments that work with different contact points (politics and networking with other actors, governments vs. fundraising, donor relationships and education vs. rights holders in vulnerable contexts). The organization recognizes the need for unity, as expressed

in this response: “There has been a big effort to build this One FCA, there are good relationships, committed people and a culture of mutual respect within the organization.” (Table 6 Table of Summarized FCA Interview Transcript Data-DA) In order to maintain organizational health, the unity of the organization and a shared identity is important (McKelvey, 1983). There is a real danger of a branch or other strong element of the organization losing touch with the overall purpose of the organization, as was identified in the concern about the size and autonomy of country programs at times. Responses gave other evidence of this as an ideal attribute, the global strategy was cited as a document designed to promote unity as well as the One FCA initiative that fosters unity and team spirit, as sense of belonging. The validity of this attribute has strong enough evidence that it can be explored further in the results as a possible distinguishing attribute.

Table of Compiled Results

FIDA INTERNATIONAL ORGANIZATIONAL IDENTITY	Central Attributes	Enduring Attributes	Distinguishing Attributes	Outlier Attributes
Type of Organization	Missions Organization/ Christian Identity	HRBA and FBO ideologies as core values Local partnerships	Christian FBO/ Ideological values as FBO steer decisions vs. market advantage	Hybrid Organization Structurally Diverged organization; Missions and Development
Areas of expertise	Development Cooperation Organization Partner's capacity building in Human Rights Based Approach	Adaptation and innovation as key areas	Strong results through innovation Longtime expertise in working in partnerships	Professionalism in Development Cooperation
Ownership or affiliations	Finnish Organization	Pentecostal Churches of Finland Ownership	good relationships and to government donors	Accountability to donors, the government, the development sector, the general public, partners and the ownership of the Pentecostal Churches.
Strategy level	Working with local partner churches	Local partnerships	Strong emphasis on local partnerships	Organizational strategy: work with local partners
Global perspective		Flexibility as a response to Global trends and politics		
Organizational structures and practices		Communication with partners about philosophy and identity Staff communication and training Decision power divided with low power distance Ownership through participatory planning processes Improved, changed structures	Improving communication of Organizational vision and 'who we are, what we do'. Flexibility 'Soft' but strong Human resources management	
Funding			good relationships to government donors	
Reputation or brand		Accountability and transparency in allocation of funds between different sectors	a reputation of trustworthiness good relationships and to government donors	

FINNISH CHURCH AID ORGANIZATIONAL IDENTITY	Central Attributes	Enduring Attributes	Distinguishing Attributes	Outlier Attributes
Organization type	Professional Development Cooperation Organization Faith Based Organization Human Rights Based Organization	HRBA and FBO ideologies as core values	The biggest INGO in Finland	Mainly single identity professional development cooperation organization Working in the most vulnerable contexts
Areas of expertise	Experts in Chosen Thematic Areas Sustainable Development Goals	Working with the most vulnerable people groups in the most vulnerable contexts	Fragile contexts and vulnerable groups as targets Global situational awareness	Humanitarian Organization
Ownership or affiliations	Faith Based Organization affiliated with Lutheran Church in Finland	Respect of all religious backgrounds		Development advocacy and fundraising on a bilateral level in the big development and human rights actors globally
Strategy level	Human Rights Based Approach	self-implementing	a reputation as an actor that has a big impact for its size internationally Systemic change	Links with development and human rights actors globally
Global perspective			Commitment for being a frontrunner in the development sector	Sustainable Development Goals
Organizational structures and practices		Divided authority with Country Offices as a debate Team Spirit	Strong thematic spearheads Structural Changes Professionalism and good relationships Unified Organization	
Funding			Faith Based Organization	
Reputation or brand	Largest Development Cooperation Organization in Finland	Innovation Professionalism	Competitiveness globally recognized as an active, proactive, trustworthy actor based on the faith-based image, and by the quality of their work a reputation as an actor that has a big impact for its size internationally	

Table 4 Table of Results

6 Analysis

6.1 Introduction to Analysis Section

The results which were validated as organizational attributes for Fida and the FCA by the validity standards prescribed within the framework of the CED definitions for organizational identity attributes represent an interesting overview of each organization. The results for each organization can be analyzed based on comparisons between Fida and the FCA to identify interesting manifestations between identity attributes and their effects on the organizations. Analysis of the data serves to better understand how the observation of attributes, which became evident in the research through OI theory, are positioned and related to the phenomenon of organizational identity in the case studies of each organization. Analysis also serves to understand how each organization understands and expresses its identity and what impact that has had on the course of its history as well as current and future strategies. In this section trends were identified, and observations were made about the organizations with an attempt to connect concepts and theory to what can be discovered from the empirical data.

The kind of data gathered in this thesis seeks to glean knowledge based on how organizational identity is manifested within Finnish nonprofit development organizations and what impact this has on development INGO's. Understanding which features are a part of organizational identity, becomes important, because OI, when clearly understood and recognized, gives clear guidance and directions to make informed choices about the organization's future. This further is a basis for strategies, structures, and intermediate goals. It is essential, that the organizations understanding, claims and beliefs about their OI, parallel the reality, by which the organization functions. This ensures a healthy organization.

The data collected used the method of semi structured interview to gain objective results in which the staff of each organization made independent decisions about which information was considered important and relevant to the questions. The phenomenon of organizational identity can be recognized within most organizations, however as the theoretical framework (Pratt, 2003) (Albert, et al., 2000) astutely posits the phenomenon itself is composite of a multitude of factors and influences (Whetten, 2006). As outlined by within the theoretical framework itself the empirical data that is sought to understand the phenomenon must be collected from staff, individuals that are a part of the construct of the organization's whole identity (Whetten, 2006). In this case the staff and the semi structured interview questions are directed at obtaining information about the attributes of the phenomenon, the organizations identity based on their expert understanding and proximity to

the organization, the organization is treated as an entity (Hatch & Schultz, 2002), personified to some degree in order to assist in observing the abstract as it is manifested in the physical world (Cho, 2007). The CED definitions that help to identify attributes in the conceptual and phenomenological domains from the expressed information given in the interviews is essential in validating that information as included or excluded to the identity of the organization in question (Whetten, 2006). Multiplication in the form of corroborated answers as well as inclusion of multiple questions which aimed at different perspectives on similar areas in which true attributes would organically be recalled and expressed by staff multiple times in different parts of the interview were used to substantiate which claims are truly useful data (Herbert & Rubin, 2005). Through the process it can be observed that the data garnered was quite useful, sufficiently interspersed while supportive in an interconnective way and the theoretical phenomenon was observably manifested in the organizations documentation and activities to consider the data good (Bernard, 2012).

6.2 Ideological Discussion on Human Rights and Connections to Church as Part of OI

From the interviews with FCA staff an interesting phenomenon in the results data is the denial of change within the organization's identity. Contrary to this claim it was evident that each interview had several statements in which it was identified by staff and a member of senior leadership that the organization has changed or evolved a lot (Interview 11, 2019). A similar phenomenon can be noted in Fida's staff responses, where denial of change in OI was common. The question is do these changes influence their identity or are they only in modalities? One such area that was of interest was the faith-based identity of the FCA, with church aid being a prominent factor in the name and history of the organization interviews met the challenging question with different approaches. Interestingly each interview ratified that the FCA still has a connection to its faith-based roots, however most were quick to say that the organization contains a multi religious staff and that it has no proselytizing Christian agenda. The value base of the organization was connected to the Christian values, but this was also quickly bridged or paralleled with human rights-based approaches. As a funding platform and a historically important donor base as well as from the perspective of reputation in Finland and Internationally several interviews addressed the fact that the FCA's identity as a Christian organization is beneficial. The points made were that it is either a useful identity for quickly being recognizable as a legitimate aid organization from a tradition of charity, or it still garners respect and loyalty from believers that use it as the outlet for their personal convictions of charity. In stark contrast to the approach of the FCA, the Fida responses revealed that there is a strong confession of the Pentecostal Christian value base. However, the direction of the responses was the opposite, where caveats were directed at defining the separation of the

development work and interpreting how the organizations values support the professional work of Fida.

In each case for FCA it was clear that there was both a distancing to the practical and theological foundations of Christianity in the organization, with comments like: it used to be, or in its history, or it has changed a lot in the last 10 years. The funding base and instruments have changed significantly as well as the structure of the organization, with a push for self-implementing, large country offices, international presence and lobbying and advocacy work through broad networking in international organizations. There is strong evidence for embracing professionalization and innovation with clear responses that expressed the success of the FCA in recent years in terms of the size of the organization, its connectedness to the international community and its ability to gather and allocate funds. The question of organizational driving forces however was met by a mix of strategic guiding documents and global strategy and of personal motivation and unity of the staff to a vision of success, but also including true soft values and “doing good”. It is not surprising that a results based approach has in some ways been a strong vehicle for business like success, and as we can see in the interview with a member of senior leadership, business instruments are even seen as a good tool for stronger development impact (Interview 11, 2019).

The global neoliberal development doctrine and the human rights based approach (Foucault, 2008) are also huge changes in practice which fit nicely with a more professionalized organizational approach, these can be considered a value base substitutes in theory but in the case of the FCA it is clear that the Christian rhetoric lives on as a strong part of the organizations identity. Whereas Fida’s approach has been to define how the HRBA is in synergy with the organizations Christian values, which are seen as an added value to the work. As was said in a few of the interviews, Christian and human rights values can easily be seen in synergy, this is also true for Fida which has also adopted the human rights approach. The question in this thesis cannot definitively trace back the different traditions from which human rights and the Christian tradition have propagated through history, however we can see from the results in the interviews that the two serve to fulfill each other in this case in order to acceptably professionalize a theological value base in to a secular organizational identity which is more palatable in the global development perspective and the humanist modernist approach that is more popular.

The danger of an overly ambitious professionalization, in terms of the organizational identity theory and management theories, that have influenced nonprofit development organizations to label and clarify their identities is homogenization. In the name of transparency and efficiency, unpopular values that are a strong part of the identity become inconvenient when they are not understood or

validated and can hinder the reputation of the organization. What can be recognized here from the data, and what was well expressed in one interview in particular, was that the FCA and the church have both been evolving in the same direction. The state church has also not been immune to the wave of professionalization and is also under pressure to remain relevant and popular, such an old institution is in particular danger of seeming outdated in the face of new worldviews and prevailing global logics (O'Connel, 2007). Objectively this could be considered in several ways, each influenced by the readers worldview to some degree, it could be a positive trend that the church and organizations are all moving forward, and this is called progress. The counter view could be that with a homogenization of popular expectations about the functions of organizations and religious bodies and institutions is causing a homogenization of values that is eroding those values in the name of progress, this is the cautionary view in which the end result is that value itself is lost to popularity.

It is clear that the FCA and Fida both recognize the need for strong value to do their work, such difficult challenges as these organizations are facing in their work to better the world are simply not worth facing if there is no true value behind the motivation for being a change agent. On the other hand, a struggle can be detected from the interviews between the statements that clearly show that the religious historical convictions have become hollow in comparison to the human rights justification used in their work today, represented in a stronger way in the case of the FCA. The religious convictions in this case meaning the value base for development aid and humanitarian aid stemming in the past form a belief in God and human value as a created being as well as motivation from the standards of the Bible and the perfection of holiness compared to the consequences and effects of sin that cause injustice, greed and abuse in the world¹. Whereas the adopted parallel values from human rights which are based on an imagined universal social contract between all humans to avoid mutual destruction, or from a humanist perspective in which people have the power to decide on a universal set of values based on intelligence (rationality) and a general sense of morality². Giving each human being inalienable rights by nature, from an evolutionary perspective by which there are duty bearers and rights holders, who are essentially all those people who subscribe to the idea and abide by it. Those that demand their rights to be upheld and those that are obliged to bear the duty of them. These two traditions are paralleled to maintain the organizations identity through rhetoric in which it is explained that the two have the same value base. Fida international has taken the approach of writing out how they define their human rights approach from a Christian perspective which maintains the value base in the Christian tradition but which demonstrates how

¹ Note: A very rough generalization of the Christian value base in order to demonstrate contrasting roots. Not reflective of the organizations views.

² Note: A very narrow generalization of Human Rights value base to show different metanarrative, not an argument or comparison of their respective values, strengths or weaknesses. And not reflective of organizations views.

the synergies can be utilized to accomplish an end result that serves the human rights goals well (Fida International, 2012).

6.3 Comparison of the Two Case Study Organizations

A challenge that can be foreseen in identity claims based purely in areas with strong general identification and areas of competitiveness, in a field like development, is that without coupled distinguishing claims with deeper substance actor size or degree of professionalism experience homogenization across the sector. Organizations all competing to distinguish themselves in the same categories can read as a net loss for unique motivation or purpose. For any one organization claiming to exemplify features in one of those categories above the rest as its value based or unique identity (Cho, 2007), because the reason for being cannot be justified by such a common feature (Echeverri, 2018).

Comparing the approaches of each organization based on the identity attributes of the results and the professionalization of which a defined organizational identity can be seen as a common part we can see that the FCA was able to embrace professionalization to its benefit wholly. Professionalism as and organizational identity attribute has emerged for the FCA as a key factor to their success and global status as a development expert within the thematic areas that it works in (de Haan, 2009). It could be questioned whether the FCA is lacking in distinguishing attributes based on the data which conclusively shows that success, expertise and excellence as a professional organization in the field of development are distinguishing attributes, especially in the context of Finland in which it is the biggest organization.

From the data a different side of the organizations identity can also be understood, the historical faith-based identity which is still professed by the organization and its role as a development actor that helped to restore Finland after the war ties the organization to the Lutheran state church. As was expressed by several interviews there is evidence of an evolution paralleled by the Lutheran church and the FCA, the organizations identity is mandated by the Lutheran church connection and the development perspective. The evidence would suggest that there has been a change in the Lutheran church in professionalization and human rights acknowledgement (O'Connel, 2007) in which the FCA in fact has risen to the challenge in the near past in an expected way by observing the global situation in development (Handelman, 2009) and attitudes (Smillie & Helmich, ei pvm) and once it recognized the need for much more resources to meet the challenge of systemic change from the grass roots to the higher levels it sought diversification and stronger private instrument style funding to meet that challenge (Grimes, 2017). The data of the FCA's organizational identity is predictable and understandable within the framework of organizational identity theory. The use of

identity recognition to understand the phenomenon of organizations and form a management perspective in case studies, where the cohesion and motivations within an organization result in productivity and competitive advantage. In the FCA there was a lot of emphasis on team spirit in the responses, which may be a sign of understanding of the importance of internal cohesion; the interviews also revealed that this is a challenge because of the independent strength of their country programs.

Fida International is a contrasting case study, the theological basis for its identity from the faith based perspective is rooted in the Pentecostal church, its identity has clearly been shaped by its motivational and value basis and a mandate for missions and development. This has led to difficulty in the organization's management, several interviews expressed the difficulties that limit or hinder the organizations innovation or activity in comparison to other development actors. In this example the empirical data shows a case study that is similarly predictable if organizational identity theory is used to identify the organizations attributes and in order to understand the phenomenon at the center of the social cohesion and motivation of the organization. However due to a dual set of goals, a priority in the organizations identity to the Christian values which limits their conduct and methods and the development side that has been separated in management there are frustrations between finding a way to reach both goals efficiently. We can see from the data that Fida has managed to keep its central and enduring identities in the faith-based value base, even when conducting secular human rights based development work, the value motivations have been defined from the faith based identity. This has strengthened its identity as a hybrid organization.

The findings for Fida international were interesting because it has an organizational identity which operates off a strong faith-based, missions and development perspective. How the organizational identity theory manifests in this INGO shows that the organization has maintained its strong historical and central identity attribute in the faith-based missions identity. The surprising aspect of this result is the challenge that professionalized organizations face due to an expectation of secularization, especially in the global development sector (Cho, 2007). The organization has adopted a human rights approach, which is in synergy in many of the values that are expressed by OI, but which has an independent value base and is often secular in nature itself. Fida shows resilience and adaptability in defining this adoption with clear apologetics for how the value base remains in the faith based tradition even though the work is rights based in its approach (Fida International, 2012).

An understanding from this research is, that when an organization recognizes its own OI, as it is in practice, it is able to structure its functions based on either one strong identity, or as a healthy, well-

functioning hybrid organization. The connection between the organizational features and the OI theory, which defines which attributes are part of OI, which are not, helps to determine, for example; which trends in development work are worth adopting, to strengthen an organizations impact in the field, it can give a clear organizational spearhead.

The approaches to self-implementing and working through partners is also an interesting phenomenon to consider when comparing the two case studies. Although the FCA still works through partners, one of their direct strategies that can be attributed to their success is their self-implementation. Fida's approach shows that one of the main attributes of the organization's identity is rooted in working with partners, these partners are often readily established church networks globally, making this a distinguishing attribute of Fida's work. Both organizations have found strengths in their strategies based in their identities, the professionalization of the FCA has allowed it to network with the big actors globally and to independently use their expertise in thematic areas to be successful in development. Fida has been successful in capacity building and powerful partnerships with established global church networks in carrying out development that is context specific and mobilizes local resources and relationships. Using networks is a strength in multiplying the impact as well as increasing sustainability because of local ownership in the development process. There can be no value judgment between these two case studies because the goals of each organization based on the values of their identity are different.

The question that can be addressed for the theory in terms of non-profit NGO's in using the theory to understand their organizations and motivations and whether the current theory has elements which make it harder for organizations with soft values to utilize those strengths. In these two case studies we can see evidence of a struggle in Fida's identity because the broader field of development (globally) identifies with a certain kind of expectation and Fida with another as an organization. It could be argued that for this reason it is imperative that organizations utilize this theory to identify their own identities strongly so that they can strategize how they will survive in the context of external influences and contact points. Organizations should define, what is success for them: growth of influence, more funds, or doing work that fits their identity. It should be whatever they have decided is their vision, to be realized, however no organization can live in a vacuum, which dictates that within the development sector for example, the organization needs to be self-aware as well as adaptable in finding synergies where possible within the global market. The most grievous consequence for an organization could hypothetically be that it is outcast from the sector in which it self-identifies due to the definitional changes to the qualifiers in the prevailing global attitude within the sector.

The FCA's data challenged identification to some degree because the organizational identity was so strongly paralleled by expected attributes of any professional organization, making it difficult to identify or validate distinguishing attributes which are essential to the organization's success. This difficulty was further exemplified in the results because the clear and professed faith based history seemed at first to be diminished due to its relevance in the organizations current strategic poise and value base, it seemed that it may have been replaced by human rights. On deeper study of the organizations identity and on relying on information in the interviews it became apparent that the original faith based identity was tied to the Lutheran church in such a way that the true value base may not have been strongly theological in the first place, the identity is more strongly connected through cultural expectations and moral rhetoric on a state church level. As the church evolved with public opinion on several of these issues, the human rights approach also reflected this kind of shift in national moral and theological worldviews to some degree. To clarify, the moral theological basis for the Lutheran church was not pure rhetoric, the connection to the church based on a public perception or national moral values of charity based aid is where the historical identity of the FCA may have had a stronger connection, these assumptions are based on possible interpretations of the interview data and do not reflect on the fact that it is likely that there were dedicated people with genuine personal faith based motivation working in the FCA in the past and present.

7 Conclusion

7.1 Hypothesis

The hypothesis is that identity is not always aligned for the convenience of reaching the goals of the organization, and not geared toward increasing competitive advantage. Organizational identity may be based on independent *value* decisions, that counterintuitively do not follow the logic of a professionalized management perspective in terms of achieving optimal efficiency. This is especially evident in atypical organizations like Fida and the FCA which do not operate on a business-like profit/efficiency logic, but which have strong value driven goals concerned with development, itself a philosophically complex area concerning the human condition.

The hypothesis was validated in the empirical evidence of Fida, the OI showed that it has core values that are unwavering but the organization has adapted its modalities in order to make those values relevant and they add value. The FCA results show that to some degree their OI has also maintained core values from their founding, but that it has taken a different approach in adapting those values to allow it to succeed well at its purpose. the Hypothesis is challenged by the degree to which the FCA has aligned its OI in order to increase competitive advantage and reaching its goals as we can see in the table or results (Table 4 Table of Results). The answers to the first research question in the data of how the Fida and FCA have been steered by their identities in their development towards what they are today shows that the hypothesis is ultimately confirmed, that the OI and value base are important to understand in development organizations.

7.2 How Has the Organizational Identity Steered the Development of the Organizations?

The first research question is: How has the organizational identity steered the development of the organizations towards what they are today? The features of the OI theory, that fulfill the criterion of being central, enduring, and distinguishing, help to identify how development organizations establish themselves and manage over time. These features included organizational phenomenon like vision, cohesion, strategies, values, competitive advantage, growth, health, ideology, and effectiveness.

The overall result gained in this case study of the organizational identity of the FCA is that the organization has a well proliferated and utilized identity that is conducive to successful organizational management towards the goals that it has. The staff that were interviewed were knowledgeable and adept to recognizing important developments in the organization's history and *strategy*. FCA as a case study was a good choice because the empirical data presented good results within the theoretical framework giving a strong overview of the identity. There were no results that

demonstrated problems with identity claims which could not be substantiated, thus the identity of the organization is strongly embedded and utilized by the members of the organization, proliferating through to the work and results of the organization. The empirical evidence of this study sought to add knowledge for the non-profit INGO case study and the result is that the theory can be used to understand nonprofit organizations and for good management even though the goals are different to businesses.

However, it was interesting to note that the FCA has found innovation in the private sector instruments and that the professionalization of the organization is growth and success seeking in a very parallel manner to the business world. This was not seen as a problem but as an innovation by a member of senior leadership. The diversification of funding and increased independence that can also be paralleled to strategies in the business world are seen as positive developments allowing the organization to better reach its ultimate goals of increased systemic development in the most vulnerable states and areas. A surprising result, which presented as a challenge at first was the seemingly lacking defining attributes of the organization. It seemed at first that the professionalization and attributes that make the organization recognizable in the development sector were so strong that it had lost its identity, this would have been an interesting result for the research question about how core values are affected by professionalization as an external influence. This was not the case however, the development of the organization towards these attributes was possible and inevitable due to its historical identity and the mandate that it has in the development field.

The mandate has changed based on the changes in definition of development globally, as has the historical identity based on changes in the state church organization that it is historically tied to for its value base. The diversification and independence could be a challenge and considered out of character for the organization but this is dependent on how independent the organization was to begin with, and can also be attributed to the organization becoming aware of the massively scaled up need for resources in order to fulfill its mandate of sustainable development based on the idea that systemic change from the top to the grassroots is required to make a change in the world or to tackle poverty.

[Organizational Identity Steering the FCA](#)

Based on the patterns and information that can be seen from the data of the organization it can be useful if the FCA strengthens its understanding of its faith-based history, in order to understand exactly what it was, so that a stronger logical connection can be made by the organization to how it affects the future. In the interview data it was clear that this area is intuitively known but poorly

defined in the collective understanding of the organization, there is a distancing to the faith-based past for some reason, perhaps it is a fear that it is unpopular in the professionalized organization avoiding the spiritual and religious perspectives altogether. The understanding to the traditions and values of the Christian base better will help to translate those values in a more defined way in the human rights area, and understanding where these two traditions may diverge in their traditions is important because the data indicated that now it is assumed on a general level.

It would be useful for the FCA as an organization to gain insight into the differences globally on the understanding of human rights, the traditions it comes from and to what degree it extends into values. The FCA is clearly an organization that is on the cutting edge of understanding and adapting to the global atmosphere in the development and human rights sectors, with powerful expertise and experts in its thematic areas, who have a strong understanding of human rights. This recommendation is to proliferate a deeper understanding of the Western, European and other schools of thought on human rights especially in relation to the organization's identity. Although the data shows that the human rights approach has been strongly adopted by the organization there is a pattern of using this terminology kind of as a blanket term that can be applied to almost everything. It would be a strength of the organization to define more exactly how the human rights approach as a value base relates to deeper philosophical concepts like ethics, and justice as well as define exactly from where does the human rights experience draw legitimacy for those areas for the FCA . This recommendation is justified by the evidence in the data gathered for this thesis which showed a high expectation in responses that a shared understanding of human rights is universal in definition, this is not necessarily the case, and it has been re-defined from different perspectives by different actors.

Organizational Identity Clarified Through Crisis

It could be extrapolated from the evidence of Fida's strong resurgence with a faith-based identity after 2016 (Fida International, 2016), proved by the re-wording of their faith based claims for instance, that the organization has made a shift between normative and utilitarian modes over different periods of time as outlined by Whetten in his work (Whetten, 2006). Fida may have had a neofeudalistic reaction to the budget cuts in 2016, where it retreated to its *core values* and attributes due to the stability of funding being shaken. The result of which may have been a realization that the differentiating attributes of its faith-based value base is one of its key strengths.

Ownership and Values

Other interesting patterns that arose from the empirical data are the question of values, especially those values that drive the organizations. For Fida the responses were straight forward and expressed Pentecostal Christian values (ownership) and even God as the divine value base for the

organization. Brave statements to be made (due to the assumption of them being unpopular in the secularized organizational or academic world), however objectively the data backs this value and identity claim with this belief being truly proliferated through the organizations activities. For the FCA the value claims contrastingly seemed generic in comparison, there were what seemed to be weak claims to values derived from a faith-based history in contrast to Fida's faith-based claims. The FCA claims seemed weak based on the follow up to faith-based claims which downplayed their spiritual credence to the actual values used by the organization in its work. However, when looking at the data objectively from within the organizations own perspective and understanding what was being expressed by the staff in connection to these claims it becomes clear that there is a valid faith-based value claim.

The historical and societal Christian values on which the organization was founded play an important role in their identity, both in reputation and in guiding their interpretation of human rights, of justice, ethics, accountability, and advocacy. These seemed to be subtly expressed because the contrast to the faith-based claims of Fida was so great, which relied on a spiritual and divine value base in addition to the cultural and historical Christian values in Finnish society that are only amplified by the spiritual element. The evolution of the Lutheran church along lines of national public opinion is further removed from FCA through the bureaucratic connection and organizational expectations for a donor-based organization. The human rights value base, which is not seen as conflicting, is an area where the FCA has clearly been able to anchor a stronger identity, one that is shared in the development field globally and it has allowed a certain amount of new found freedom in professionally seeking its goals (Simmons, et al., 2006). The shift to a varied funding base, of exploring the private instruments for funding and growing the independence of the organization have all been trends that we can see in the empirical data (Snihur, 2016).

From a human rights perspective justification for some activities that could be considered to overstep into the private sphere of rights holders is difficult, however there is evidence that this kind of development has been successful for Fida and yields sustainable results in communities. This awareness is demonstrated in the partner driven strategy, instead of self-implementing, interviews revealed that Fida does not even have its own office in every country, working through partners and strengthening their work is completely the opposite philosophy than the FCA. Where the FCA has found it to be more efficient and sustainable to have country programs, which fits their identity well, and self-implementation has had its strengths. Fida under the same framework seeks efficiency and sustainability through a completely different strategy.

Global and Local Political Situational Awareness

Self-awareness was demonstrated within the FCA data thorough the responses on organizational relationships, all of which were expressed with positive feedback and the organizations strategic presence in the different contexts. The FCA had a presence in the decision-making hubs and organizations around the world, which is innovative for an organization its size, globally. The FCA also has country programs which are adaptable to the context of the difficult most vulnerable contexts in which rights holders are being served. As was discussed another factor is the global and local political situational awareness that is crucial to working in many challenging contexts, the faith-based identity was considered an asset in this regard because it is a label that can easily be recognized almost universally as to what kind of development actor the FCA is in character.

Self-awareness of the organizational identity can be seen in the empirical data of Fida's interviews in relation to the distinctions made between Fida and some other NGO's in which responses considered other NGO's more professional (referring to secular organizational stance) but that Fida is somehow special. This translates to the realization that Fida's development work is judged on a different set of criteria to its missions work by external expectations, the staff are self-aware that, in the context of development work ,a professional secularized organizations can embrace the goals and ideology that are more popular in the sector and have an advantage I now they are perceived. Contrastingly the organization is self-aware that the work that is done receives good feedback and that the quality of the work is great. An interesting point is that the worldview of holistic development in which all aspects of a person's wellbeing, spiritual, emotional, mental, physical are considered sets the bar higher in terms of the activities required to meet those needs, a good example of this is the successful psychosocial work that Fida has been doing in conflict areas.

7.3 How Has the Organizational Identity Been Affected by Outside Demands?

The second research question is: How has the organizational identity been affected by outside demands like, professionalization, development cooperation trends, innovation, definition of development and globalization.

The data raises interesting questions about the implications of the discovered attributes of the organizational identities of Fida and the FCA, for example what a powerful influence an identity can have on determining the organizations history and future. This could be useful in predicting how different organizations will respond to external threats or influences in the future. Strengthening understanding of an organizations history and identity serves to explain why an organization is behaving a certain way, these actions may be subliminal and understood on a normative level within

the organization, but utilizing the OI theory to better understand other organizations is useful as well.

A concrete example from the FCA interview data could be the fact that staff felt the need to express the faith-based identity, however they also felt the need to try defining exactly what it means. Some responses seemingly not quite logically being able to express the connections which were probably felt more than defined. In the Fida interviews it was clear that expressions of frustration about the faith based identity having an effect on their work, or the management style of the organization was causing some kind of clash between expectation and reality, yet there is a strong reason for the organizations identity to be formed on the faith basis, namely the strong value standard that comes from a Christian world view which is essential to their existence. The organizations identity makes sense to those working there intuitively, but when there are external threats or challenges, defining that identity and understanding its roots could allow organizations to avoid or better traverse changes. It is interesting that a member of senior leadership of FCA mentioned that they were disappointed and expressed a frustration with the Finnish INGO's that seem completely unaware of the global situation in the development field. However from the perspective of Fida for example adapting to that environment is very different than the way FCA has done it (Interview 11, 2019). The FCA has been able to embrace many of the changes openly, and they present opportunities, for Fida some of those changes present challenges to doing development work without succumbing to the ideological pressures that come attached, adaptation takes the form of a different kind of strategy in which they can continue working, but safeguard their identity.

Organizations must define, what success is for them: wider influence, increased funds, or value defined outcomes and work that matches their identity. It should be based on whatever they have decided is their *vision*, to be realized. However, no organization can live in a vacuum, this dictates that within the development sector for example, the organization needs to be self-aware as well as adaptable in finding synergies where possible within the global market.

Both Fida and the FCA exhibit strengths in their *strategies* based on their organizational identities, professionalization in the FCA has allowed it to network globally with the big actors and to independently use their expertise in the thematic areas to be successful in development. Fida exhibits success in capacity building, utilizing powerful partnerships with established global church networks in implementing development which is context specific and mobilizes local relationships and resources. For this reason, it is essential that development cooperation organizations utilize this theory in identifying their own identities strongly to plan strategies for how they will survive in the context of external influences and points of contact.

Whereas it could be considered good for productivity or profits in sectors where the ideological states and norms are not so high stakes, it can be detrimental to use this theory on organizations with *ideals* and *values* that are very unique and represent diversity. A concrete example of this could be thought of in the definition of the term development, the tradition from which the term has been born and the loaded history by which the phenomenon became popular after the world wars represents a narrow range of activities that seek to progress an acceptable amount of change towards an ideal of what is good. The meaning has changed, and the ideals are more strongly than ever based on human rights, and the methods and societal expectations for systemic change have strong Eurocentric and western traditions for what are considered development and management capacity. We can see evidence of this in the FCA's preference to self-implement, the ambiguity is mitigated and the expertise of the staff in a thematic area is self-proclaimed as to what is development, what change is expected and what outcome.

[Fida International How Core Values are Affected by Outside Demands?](#)

Based on the patterns and information that can be seen from the data of the organization it can be useful that Fida International proliferate an understanding of their own hybrid organizational identity especially in the areas where it relates to the departments of the organization which are exposed to the secularized professional development sector. This can mitigate some of the uncertainty behind feeling like the identity of the organization is holding back its potential to be more proficient in those areas. It is a challenge for staff that work under one identity to recognize that their work is being understood or evaluated from an external perspective in relation to the global norm, however the distinguishing organizational attributes of Fida is its faith-based values, and these are ultimately paramount to its success. The terminology such as the word professional further obfuscates the matter by being a loaded term based on the normative popular perception that professional is equated to secular and other neoliberal values (Foucault, 2008), as in the most professional, meaning the most homogenized with those same views. The result therefore for the second research question is that development organizations that safeguard their core values are forced to translate their core values in relation to the contextual pressure, therefore hybrid organizations are always under threat. Objectively understanding that an organization can be very professional without having to conform to all the normative ideological expectations is important to prevent self-discrimination. Whetten and Godfrey postulate that organizational identity is problematic because it can be viewed through very different ontological and paradigm assumptions about the nature of organizations leading to sometimes contradictory views (Whetten, 2006), this was mitigated by using a functionalist perspective and the CED attribute system in this thesis. However, the theoretical problem is demonstrated in Fida's case study and that it is good to be

aware of the difference in viewpoint which other actors may see Fida through. From the data gathered it is clear that Fida is aware of this and the organization puts a lot of effort in to translating its identity to be better understood by others, however internally it is important to maintain a strong identity through the paradigm assumptions the organizations identity is based on.

7.4 How Does OI Theory Need to Develop to Suite Different Sectors i.e. Development?

The third research question is: How does OI theory need to develop to suite different sectors i.e. development?

The implications of using management theory and using organizational identity theory to evaluate an organization that is in the nonprofit development sector, is that greater efficiency and stronger *cohesion* within the organization can be achieved when the phenomenon that drives the organization is understood. The other implication of this is that due to being rooted in a certain ontological reality the theory may serve also to identify only the normative professionalized attributes of the organization leading to a homogenization of professionalized organizations ideologically.

In the case of Fida we can see that such an organization which takes a holistic view of development and bases the impetus of value on human value derived from the created worth of a human and a relationship to the creator, it becomes difficult to view this objectively within the theoretical framework in terms of development as it is defined. Development from the ontological perspective of Fida cannot only be material wellbeing, structural social stability, decision making power and the meeting of the rights holder's rights. Development from a Fida perspective must include changed attitudes, motivations, spiritual and mental wellbeing of the rights holders in a transformative sense in which rights holders are also duty bearers, these concepts are in addition to the security of their rights from the human rights perspective (Fida International, 2012). The evidence of this case study brings to light that an objective overview of the organizations and their functional/structural perspective can be used to understand the organizational identity of organizations with varied ontological approaches, however if the ontologies are not understood and fail to be expressed or translated in the gathering of the data it can be determined that a real threat exists to misinterpreting areas and functions of those identities. The added knowledge here is: caution in how data is collected and analyzed is needed when using Whetten's OI theoretical framework in studying organizations because although the theory sidesteps studying all the individual features and ontologies related to OI, an overall sensitivity to the object of study and contextual empirical data has to be taken in to account.

The premise of this thesis held within it an assumption that there may be new insight in to OI theory based on comparing the normative values of the business world for organizations to nonprofit NGO's. The assumption was based on a general idea of the kinds of ontological backgrounds that business management tools operate on without defining the traditions, ideologies, or ontologies further. However, it can be determined from the results in this multiple case study that to some degree the process for organizational identity identification and use of that identity to analyze how an organization can succeed best, carries a risk of imposing some of those assumptions. The theory is however useful, and adaptable to ontologies and situations based on this case study, and the risk factors were expressed by Whetten. There cannot be any tool or theoretical framework that is applicable universally as nothing operates in a vacuum, however caution needs to be more stringently exercised when assessing nonprofit NGOs. As was shown in the data, even though the organizations were selected due to their similarity, in the same cultural setting, with similar religious backgrounds and same sector work which unifies goals, even the human rights approach was similar, yet the organizations had very different organizational identities.

Soft Values vs. Business Competitiveness

In the development sector, the OI theory has shown to be advantageous in understanding how such identities can be strengthened for desired results. In the context of the non-profit organizations, in which the identity is important in terms of reputation, guiding the motivational value base of the organization and creating efficiency in obtaining soft value goals the utility of the theory is interesting to study. Expectations could be that the theory itself is rooted or better suited to certain worldviews or value systems and may not be conducive to a stronger organization if the goals are different than mainstream goals. On the other hand, as a theory it can be noted from the relatively low amount of change since Whetten's work in 1985 that the theory has held sound or at least been useful to a high degree over several contexts.

This thesis sought to glean new insight into organizational identity theory in nonprofit international nongovernmental organizations, this was accomplished through successful gathering of case study empirical data on how these organizations have adopted and implemented organizational identity in their strategy. The results in terms of the knowledge added to the organizational identity theory is new empirical evidence and proof to support the theory. Insight was limited to observations made by Whetten and Godfrey (Whetten & Godfrey, 1998) about the difficulties of ontological differences, however the empirical data shows that varying organization types, in this case nonprofit development organizations can use this theory to evaluate their own organizational identity. The postulated result also posited by Whetten for the need for organizations to have such a tool to better understand their identities for management purposes has been demonstrated in practice in

this thesis. The empirical evidence for these factors adds knowledge to the theoretical credence of the theory, an area that was identified as lacking by the theorist himself.

7.5 Research Problem

How organizational identity theory can explain the differences in how or whether the core values have been affected by the professionalization of nonprofit INGO's in Finland, the theory aims to add knowledge by confirming how it has been adopted by development NGO's. Is this theory validated by the phenomenological research data produced by this research?

As is shown in this thesis, how organizational identity theory helped to explain the differences in core values and the effects of professionalization on Fida and FCA was useful in shedding light on several phenomenon therein. This was possible because of the framework that allowed for observation the study objects in a contextualized manner and being able to focus research on relevant areas of the organizations and how these organizations have adopted different strategies to make their OI relevant in the face of external influences. The research produced useful empirical data that helped to answer the research questions and the use of the theoretical framework in this process exposed the many useful sides or research in to the organizational identity of development organizations, gleaning new insight in to future areas of focus for these kinds of organizations. Thus, the theory was validated by the phenomenological research as useful, and new insight into areas in which extra caution should be exercised in this approach was also found, as discussed previously.

7.6 Further Considerations

Further considerations in in this thesis could be to include a feedback element, it would be interesting to see how the organizations respond to an external assessment of their organizational identity. It could also be interesting to see if the study were done internally would more trends and patterns be identified? As a tool the organizational identity theory represents an area of research with multiple inroads and it touches on such a multitude of other aspects that it is risk prone to not being able to define all of its elements, however it is a surprisingly powerful utilitarian tool to gain insight in to a phenomenon that is so complex in a useful way, the method of data gathering is paramount to obtaining useful results. The results that were gleaned from the interviews strongly supported a process in which multiplication of responses and interplay between the answers were objectively able to point to patterns and areas of interest in studying the organizations identity. More case studies would be useful to understand the relationship of this theory to nonprofit organization better. Questions that discover the ontological considerations that are outlined by insiders in the organization would be useful in the future as a baseline within the study.

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Appendix

7.7 Table of Summarized Fida Interview Transcript Data

Table 5 Table of Summarized Fida Interview Transcript Data

SUMMARIZED INTERVIEW INFORMATION FOR FIDA					
CENTRAL ATTRIBUTES	Interview 1	Interview 2	Interview 6	Interview 9	Interview 10
INTERVIEWS					
NO RESPONSE					3EA-a. We were in Jordan, so it's kind of like a bubble 1CA.
CORROBORATED RESPONSES	1CA. Suomalainen Lähetys Kehitysyhteistyö humanitaarista apua Helluntai-seurakuntien omistama	1CA. Missions and development organization	1CA. Development Cooperation Organization [2x] Mission organization	1CA. Mission and Development and Humanitarian Aid organization Finnish Organization Established by Pentecostal Churches of Finland Working Globally	* working in different countries, helping poor, bringing gospel
NOT CORROBORATED	1CA-a. Monipuolinen* Jaettu Osastoihin	1CA-a. Bring hope and future, Long partnerships, different from others We don't have our own office from where we work*	Long History Professional* 1CA-a. A document that outlines how Development cooperation humanitarian aid and missions work diverges that document is very important (done two years ago)	1CA-a. Our Value says, We are Christian Organization We have been started as a mission Christian organization to do mission and development and humanitarian aid.	Non-Governmental organization 1CA-a. Partnership Christian values It's kind of different than others but not different different, still something special
SURPRISING RESPONSES	1CA. Fida on keskikokoinen Keskikokoisen ja suuren toiminnan joukossa. mun mielestä en kuvais aggressiiviseksi, et enemmän .. rauhallinen ja jossain määrin perinteinen, turevallinen, toiminnassa turvallinen		1CA. *MFA Funding since 1974, Forced us to be professional Push ourselves to be more professional, I thought we were not, but we are and Fida has gained to be more professional.	1CA-a. Our Identity comes from the Bible, from the great commandment there sends the disciples to go to all the world, and also to fulfill the first commandment to love, love God and love your neighbor	1CA. *An Organization maybe not a typical one When it comes to leadership and positions or structures it's pretty flexible.
NOTES	Suomen pään työ, globaali kasvatus on siis osa kehitysyhteistyöohjelmaa vaikuttamis työ ulkoministeriön ja kehitysyhteistyön linkki.		1CA. Professional Development Cooperation organization (compared to mission's organizations that are younger or have different funding) Have professional knowledge Innovations that have been done by Fida.	1CA. -deepening- Before it was maybe more missionary centered, we started to change it in the 1990's so that the vision of Fida is the one driving force both in development work, in a sense the missions work is still more individually mandated by the missionary and they have quite a lot of autonomy but because of past challenges like then ending the program how to phase out common strategies are now in place. Holistic view of Human we consider also the spiritual acts, aspects of being human, physical, psychological, environmental, everybody is valuable and has his or her own virtue, so they are equal in value.	
NO RESPONSE	3EA. 3EA-a. 3EA-b. 3EA-c.	1EA-a. 2EA-a.	1EA-a.		1EA-a. 2EA. 2EA-a.
CORROBORATED RESPONSES	1EA. Ulkopuolelta arvioitu Fida on Hyvä	1EA. What we have is partners, and like Church partners in the global south Faith based organization	1EA. We work closely together, in cooperation with our partners Partners are important to us. Long history with partners	1EA. Based on evaluations, on characteristic is that we are doing everything with our local partners no with our own identity in the field. Mostly they are Pentecostal churches in different countries.	1EA. Fida works though partners, partners that are able and have learned, maybe through Fida but how much is Fida and how much is already something that is there. We have a long history
				1EA-a. Organizational statements have been rephrased to be better understood by wider audience, using their language more, And now we want to emphasize that anybody, or it's our value or statements, they are able to understand who we are and what we are for. Capacity building work, partners capacity, mission work of development work or humanitarian aid work even, requires a lot of communication and discussing and partnership agreements and training our staff to understand our philosophy to proliferate the identity.	
	2EA. Toiminnanjohtaja Johtoryhmä Suomi ja Kenttä Hallitus Eri osastoista koostuva johtoryhmä	2EA. Personal values Organizational values Churches in Finland own Fida (direct Fida). Many actors who drive some decision	2EA. Organizational structure Executive director Board is highest level for the bigger deeper larger things	2EA. Surprising Response 2EA-a. 20 years of so, when the first strategy for mission was made in 1998?	2EA. Missing

	<p>Suurimpana arvona kristillinen arvopohja ja näkemys maailmasta Luotettavuus Luotettava kumppani</p>	<p>board of Trustees Those that are working here who are heard Ministry of Foreign Affairs whose guidelines also give signals of what needs to be done</p>	<p>But operational things Regional Directors and Executive Director and directors form administration in Finland which form the executive Program Program managers and regional program managers when the question is in the country program</p> <p>2EA-a. We are doing the things we have all been planning ourselves together. The planning process of the whole program motivates me. I could really own it, the Vision and Mission of what we are doing.</p>	<p>but they were very general, Staff follow strategy now Present strategy was made a common strategy for all, but we have special strategy for missionary work, development work and humanitarian aid. these are made together with the ones who are doing actual work in the field. They are committed to the common vision</p>
<p>3EA. Surprising response</p>	<p>3EA. The budget cuts of 2015, I didn't make decisions, but it affected the company for years New development strategy The role of the church in the new strategy Doing work with partners who are not church based will not be in the future Future work was guided to be implemented through church networks globally in choosing partners</p> <p>3EA-a. The organizational structure has changed many times, don't know if it kind of a crisis It takes time to kind of settle down after big changes. No changes in values</p> <p>3EA-b. Mission and vision have had changes 2016 and 2000 the strategy for the whole Fida and its problem because MFA asked to separate or divide development work and missions work Although at the general level I don't know how much missions were guiding development work Now we have several different strategies because humanitarian aid and communications and all the areas are separate.</p> <p>3EA-c.</p>	<p>3EA. cuts 2015 With the open hiring process, it's hard to explain to the community why certain candidates are chosen over others as Finland is a small country and the pool for candidates is small and tightknit from among churches etc. This can cause frustration over why popular candidates are not always chosen for posts.</p> <p>3EA-a. Not crisis, but separating the missions, aid and development has been sensitive because of donors and sensitivity to the possible influences between the sectors. North Korea, its own country program and the current political climate is difficult, the MFA is very interested in having a window to that situation, but international pressure makes it very difficult to operate because of sanctions.</p> <p>3EA-b. Human Rights based approach was kind of a big issue because it wasn't so well accepted through the partner networks in every country. But it has been adopted through advocacy little by little. Advocacy work and its whole area is new and has changed allot in the past years.</p> <p>3EA-c.</p>	<p>3EA. Four years ago, the new government came in, they made heavy 40% cut of the development cooperation funding. I think 15 field workers and eight form the office were laid off. Organizational change has been hard too, I saw that many decisions were made here in the office, we were far away from the field, so the structure was changed, this cause problems, not everyone was happy. Some key people left he organization and it changed a lot.</p> <p>3EA-b.</p> <p>3EA-c. Partnership has always been our key word, value is human dignity we really consider everybody created by God; everybody has the same value.</p>	<p>3EA. Of course it has been the fund cut, 2015, personally, and also for Fida, it has been touching to see how much people even though they continued with Fida, so, how hurt they were</p> <p>3EA-b.</p> <p>3EA-c. This is really like, crazy combination of, you know, churches and professional people trying to do their best and then calling and those crazy mission and vision that, I mean who can reach those?</p>

					You either stay with Fida and take it as it is or you go somewhere else. I mean what should be changed in order to change kind of like, Fida, leadership and communication and all those things, I don't know. Maybe I'm getting older, so its kind of like okay lets just calm down and do my job and that's that.
SURPRISING RESPONSES	<p>Huippu tiimi, työporukka tosi hyvä</p> <p>3EA.</p> <p>Yleisesti mikä vaikuttaa aika moneen Fidan toimintaan, mun mielestä voi olla positiivista ja sekä negatiivista, niin on , tietyllä tavaa, just se helluntai seurakuntien omistajuus, turvallista viestintää, Välillä vois olla herättävämpää, varainkeruussa ja vaikuttamistyössä</p> <p>Monesti helluntailiikkeessä tullann pikkasen jälkijunassa jossain jutuissa, jossain ei kaikissa Fidalla on paljon sellaisii juttuja missä on ollut ensimmäisiä, mutta joskus kun muut tekee tehdään vaikka se oli jo mielessä aiemmin mutta ei uskallettu heittäytyä.</p> <p>3EA-a.</p> <p>3EA-b.</p> <p>3EA-c.</p>	<p>1EA</p> <p>How we are dealing with some topics</p> <p>1EA-a. Some of the guiding documents are quite General</p> <p>2EA.</p> <p>maybe as an organization, certain Values are seen better and really practically more personal in how they are applied.</p> <p>EA.</p> <p>Deepening Q on values- Fida would not promote Abortion because it's against Christian values</p> <p>Ethical values</p> <p>cooperation with businesses dealing in alcohol or other thing s</p> <p>we don't want to promote form value base.</p>	<p>1EA.</p> <p>Amount of countries we have been reducing the amount of countries.</p> <p>2EA-a.</p> <p>Listening to the people in the business world, where decision are top down strategies are made by executive directors and not the lower levels that are involved, I can see the benefits of our different model. When blackouts occur, we really own the work and are committed to it.</p>	<p>2EA.</p> <p>It's God</p> <p>the driving force is God Himself.</p> <p>The Great</p> <p>Commandment and the Great commission, at the same time I think whoever we , recruit whatever is working with us, they all have a sense of being called to this, so it's the deeper calling to serve, that's a driving force.</p> <p>3EA-a.</p> <p>When Fida adopted the Human Rights Approach, it was more of re- interpreting, you have to express it in a new way, and it changed of course some of the methods also. Changing from a service delivery to advocacy is a big change, Fida we think that if you don't have and service delivery you cannot do best quality advocacy work.</p>	<p>2EA.</p> <p>I would love to know that, it's also my question. It's not so clear, of course we have a board, we have those partner organizations, like churches behind us, Pentecostal churches, but who actually has the power to decide something= So I have no idea, I can decide a lot independently. What actually are the values that we are following, whose values? This has been my headache actually, is it Harri the executive director or? Sometimes even I mentioned it was wide room to work, but then suddenly I hear that okay you cannot do that, the reasons are not clear. It would be better if we had certain rules and roles. Of course, we have written mission and vision but they are broad and how much do they direct our day to day work.</p>
NOTES			<p>2EA- deepening- Development</p> <p>Cooperation strategy that is made together by staff at all levels, regional directors' managers and regional advisors also key persons from office headquarters.</p> <p>Facilitated by outside professional facilitator</p>	<p>1EA.</p> <p>Mostly they are Pentecostal churches in different countries, they have their own presence, focusing on the presence of our partner is always more important. Who are the givers, events and beneficiaries understand its done by local partner, not through them by us.</p> <p>Finnish organization, although we say we're international, we are owned by Finns and have Finnish field staff</p>	
NO RESPONSE	<p>1DA-e.</p> <p>kysy toiminnanjohtajalta</p>				
CORROBORATED RESPONSES	<p>1DA.</p> <p>kristilliselä arvopohjalta</p> <p>1DA-a.</p> <p>Luotettavuus ja Läpinäkyvyys</p> <p>Raha isoin prosentti menee työhön ei hallinto kuluihin</p> <p>1DA-d.</p> <p>Konkreettisesti näkyy ihan logon kautta</p> <p>Viestinnässä näkyy</p> <p>Paikallisen logo ja Fidan logo vierekkäin paikallisissa Panderoolis</p> <p>1DA-e.</p> <p>Hyvä työilmapiiri</p> <p>Evaluaatiot ulkopuolelta hyviä</p> <p>Vain vähän menee hallintokuluihin</p> <p>2DA.</p> <p>2DA-a.</p> <p>Valtion kanssa rentoa viestintää, molemmiin puolin halutaan välttää pönöttämistä</p> <p>Vuorovaikutus</p> <p>2DA-b. Tehdään monen kanssa työtä..</p> <p>Pysyvyvdestä</p> <p>Luotettavuudesta</p> <p>2DA-c.</p> <p>17 maata kehitysyhteistyötä, 50-60 maata jossa tehdään lähetystyötä</p> <p>yleisesti hyvä suhde</p> <p>2DA-d.</p> <p>Perjätteessä tarkka, mut ei kuitentkaan niskaan hengittävä, et sille tietyllä tapaa tarkka mutta kuintenkin rento.</p> <p>Perinteinen, työn teon suhteen.</p>	<p>1DA. Ohjelmaturkijärjestö</p> <p>Program that supports organizations</p> <p>22 different kinds of programs, so very varied</p> <p>We are one of the biggest</p> <p>Quality of our work</p> <p>Values and Ethical things the work itself is quite good</p> <p>1DA-a.</p> <p>We hope that the good work we have done was recognized by the public, also donors, not only</p> <p>MFA and of course like EU</p> <p>1DA-b.</p> <p>Faith based organization</p> <p>We know how to read religions, Religious literacy (uskontojen lukutaito, this is our strength compared to secular actors, this makes us unique</p> <p>Partners, strong partners and partner networks</p> <p>Long term partnerships</p> <p>Powerful partners</p> <p>Capacity building of partners</p> <p>1DA-c.</p> <p>Same donors, certain guidelines make us similar</p> <p>Finnish government oversite</p>	<p>1DA.I think its different from other organizations that we have strong partnerships</p> <p>Among the development workers we are kind of from a similar situation.</p> <p>Some organizations don't send workers, that's one difference) we do.</p> <p>We send Finnish workers to the field.</p> <p>A new trend is to hire local people, we are totally a Finnish organization</p> <p>We don't have an overarching global network, our network is just with the partners, Its different, we have this choice of a Pentecostal network with is different and its goals are not just to be nice.</p> <p>Compared to other missions' organizations like FELM that do professional development cooperation, I think they have more resources for staff in Finland even though our volume for Development work is almost the same. they have more specialists in certain sectors, like communication,</p>	<p>1DA.</p> <p>1DA-a.Ok, nowadays FCA have more because I was the one who was starting the field offices, that time they had only 5 or so staff</p> <p>Fida had 60, nowadays they have more but they also hire international staff. They have grown a lot, they have better funding. We cannot compete in volume but I have to emphasize the Pentecostal world in developing countries, its huge, they're churches are big and they are alive, and they are our partners, so many times we have more potential through our partners than any other organization.</p> <p>1DA-b.</p> <p>We are not in any way the same as other development actors. We are similar to FELM because both have mission work and development work, they have the same kind of philosophy, ideology of working with the partners.</p> <p>1DA-c.</p> <p>1DA-d.</p>	<p>1DA.Its our faith based, kind of like status, I guess this is one of the main things. We may be a little similar to some actors, like Suome Lähetysseura with whom we are close.</p> <p>But when it comes to KUa (FCA), they are different, they are perhaps more professional or something. I don't know how much churches are actually leading this organization. But actually, voices from the church, its different voices from the churches.</p> <p>1DA-a.</p> <p>Advocacy is really like becoming big thing, we are trying to find our kind of like specialties', to work together but also to be Fida, we are really finding our own room..</p> <p>place to grow, and that's actually our kind of like background and our faith-based values.</p> <p>1DA-b.</p> <p>1DA-c.</p> <p>1DA-d. We are strong in partnership, we are strong in faith, but when it comes down to communication, and leadership and kind of like the packaging, like how we stand out, what helps them to work there, So that's kind of like the thing that is not so</p>

<p>2DA-e. Paikallisen kirkko kumppanin kanssa hyvinkin tiivistä Suomessa vähemmän semmosta järjestöjen välistä yhteistyötä Nenäpäivä On kilpailua varainkeruussa</p>	<p>Certain patterns that guide, like topics e.g. innovations, so many organizations are doing innovation work now, so maybe technical but also content points. These are shared not only in Finland but global trends. Hot topics shared to get funds. 1DA-d. Fida has teams of experts in dev. program, Adequate living standards, health and education (education has been a long time) Missions which includes urban work, reaching big cities, global profiles, working in areas that others are not. 1DA-e. Proud of Good work It's hard to pick up one thing But overall quality</p> <p>2DA.Isolated in some relationships 2015 Budget cuts Competition for funds after budget cuts. Faithful 2DA-a.Good relationship, Long history New desk, easy to keep contact Open relationship Not too formal 2DA-b.Close relationship Partners are close to us in their relationship Where does Fida start and the partner end. 2DA-c.Relationship with all foreign governments Fida works in a lot of countries, 16 countries, Especially in the local and district levels, its often really good. 2DA-d.Loyal People work a long time in Fida</p> <p>2DA-e.We have been a little bit suspicious of some others Lack of time Trying to first do their own job and then network if there is time Sharing of ideas between organizations, results matrices and reporting Doing together when there is something relevant</p>	<p>advocacy, development with teams where we have one person. 1DA-a. Strong partnership Capacity building of partners. Ethics and leadership training. 1DA-b. Strong partnership 1DA-c. Concentrating on children an youth Girls and Woman, who's roles are emphasized in our work. Plan international also focus on children and girls so our work comes close in that regard. Health and education adequate living standards, these are common with many other organizations. Global human rights basis is shared by quite a few. Human rights based approaches have been adopted by most I think. 1DA-b. [Deepend] We are kind of looking for our won niche, and difference under our own expertise, at the same time its important to see that one is also in the same sector as others. Because of funding the development policy also emphasizes certain themes and things, networks of organizations in the same funding are connected by the shared ideas from there. We have this regional offices and administration so the work is not top down and decision are made locally</p> <p>1DA-d.We are proud of our partners, Like last October representatives of our partners from Tanzania and Laos were visiting parliament and many different events. They have capacity for authentic partnership. Moquegua, Denis, is a good example of the connections we have abroad, he is a Nobel Peace Prize Winner, which creates a wider interest for people to come hear about our partners. 1DA-e. 2DA. 2DA-a.Good positive feedback from Finish Government. The Desk person seems to be pro Fida and they really believe in what we are doing. They are always interested in getting the right information from Fida to get a good picture of our work. 2DA-b.Our relationships may have been weakened by the budget cuts in 2015 because they were in the middle of a program period and caused disappointment and real crisis for many of the beneficiaries, this wa a low point. Hopefully we</p>	<p>When it comes to missions, we don't send missionaries ourselves, churches are sending we are representing and they are called Fida missionaries, we have been a model for many, many other countries and denominations. 1DA-e. Early missionaries already had a lot of social work, they understood they cannot just preach, they were very practical, 1974 we were among the first ones to receive funding from the ministry of Foreign Affairs. We have a long history in development work and partner partnership. 2DA. In Finland we hire a lot of Finnish Staff abroad in development work, mission work and other actors may not consider that important as we do. We have partners that are already there, we don't look for partners but partners are looking for us, we don really choose our partner but it's a very natural process. one of our values is Trustworthiness We don't really think we are competing, of course fundraising there is a competition going on, we are very much willing to work hand in hand with other actors, for eg, we are publishing a book with FELM With FCA we are working together on the cause to increase the development budget in Finland. We are part of FINGO and are trying to influence the government agenda in these networks. we work with Danish NGO's, Swedish, Norwegian and some Canadian NGO's, we are open to fruitful cooperation's, its easier to do with likeminded organizations. 2DA-a.I think they like us a lot, its reflected in continued support levels and increase up to a million euros this year in humanitarian aid. The quality of our reporting system, some years ago we were a bit ahead of other organizations, planning and reporting, this professionalism started to take place, so somehow we were a bit old fashioned and had some challenging years, now we are among the best players again. I think they consider us one of the best organizations. 2DA-b. 2DA-c. 2DA-d. 2DA-e.</p>	<p>balanced or organized or lead., Non-governmental organizations are facing this issue not only Fida. 1DA-e. Partnership? We are able to work through partners in those countries that are otherwise a bit hard to reach. this is something really special. 2DA. It's more like helping friend, I don't think that others are seeing us as a risk (threat).. You know , huge player that are like rolling over (steamrolling) 2DA-a. The feedback has been good, Its been also amazing to hear, surprisingly good. 2DA-b.I guess, sure they see us as a money source, but also I guess, they see , and they also like feel the partnership, I hope that we can be pretty equal, but we really need to pay attention to the balance. 2DA-c. I think as a firing organization, of course, there is always some challenges, but in general I haven heard any big issues, 2DA-d. I guess it really varies, there are people who have been with Fida for years and years, I guess that for them, Fida is more like a family. For some it is just a work place and get money for your family. 2DA-e.Its not like a competition, but we are trying to be more like, professional so that also our voice is heard. They have been a bit like, inside players, Its really time for us to come closer, This is really, I think, really comes to identity issue, like we should know, who we are. And also like , what is the strength. Its getting better, And we talk a lot about it. Of course there's a competition of money, this also brings us to the point that we really need to do something, Its not like Fida forever.</p>
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			<p>have be able to re-build trust in some of those relationships.</p> <p>2DA-c.</p> <p>2DA-d. There are two kinds of feelings, we had training for managers in the last two years, Poor management in past years has caused some frustration, but depending on the skill of the managers some have been very satisfied.</p> <p>Before staff were hired based on calling to certain positions, now hiring is more open call, which has caused some strife when dedicated candidates don't make the cut.</p> <p>2DA-e. Close relationship with FELM, they are similar, we are fighting on the same front. Published a book together and our Executive Director's were promoting around Finland together.</p>	
SURPRISING RESPONSES	<p>1DA. Moni vastaavanlainen järjestö toimii myös kristilliseltä arvopohjalta mutta eroaa joistakin näin</p> <p>Laaja myymälätoiminta Kirkon Ulkomaanapu on pelkästään kehtisyteistyö järjestö.</p> <p>1DA-a. Fida kuuluu vähemmistön mikä toimii kristilliseltä arvopohjalta, vahvuus mutta haaste. vahvuus että voi erottua. Yrittää erottaa mutta vaihtelevasti onnistuu.</p> <p>1DA-c. Kuvamateriaali</p> <p>Viestintä</p> <p>2DA.</p> <p>2DA-a.</p> <p>2DA-b.</p> <p>2DA-c.</p> <p>2DA-d.</p> <p>2DA-e. Ehkä sanois että jopa vois olla enemminkin yhteistyötä Varainkeruu lainsäädäntö voi jossain määrin vaikeuttaa yhteistyötä</p>	<p>2DA-c Politics is going on and maybe the global trend that space of civil society is shrinking, so demanding relationships or challenges are not directly at us but a trend towards all NGO's in terms of Visa application and formal approvals.</p> <p>2DA-d. Then there are things that are changing slowly, so maybe you get irritated at some of the structures but overall people are generally happy.</p>	<p>1DA. Its like Winter War, They have like 10 soldiers but we have like 1, one person carries different responsibilities. We have specialists, but because they don't solely focus on certain issues they don't have time to concentrate only on that, and innovating by yourself without a bigger team is hard. we have global teams, members who are specialists from the field.</p> <p>1DA-a. Strong psychosocial work, others are not doing. There is a challenge with one person who is an expert, we can loose the expertise when she or he leaves.</p>	<p>1DA-b. Are you going to write this down? I mean.. because I'm going to.. get fired. Naïve and pretty, idealistic whatever, playground, Its like a teddy bear, You know, soothing to cuddle, something nice and soft, So its kind of like , can it stay? It should be a bit something a bit stronger.</p> <p>2DA-c. But are we known? This is also my question mark. Like how well we are known. So we should be known, for advocacy to be done better, stronger.</p> <p>2DA-d. I have been thinking a lot that its, Is it good that my workplace is like family? I'm not sure, I guess it not so good, because if conflict comes, how you solve the problem if everybody is a friend, this also bring issues to leadership, When you go to the field you feel that its more like family, like Fida family. It depends on the person and personality where ever you work, so that you always complain and blame the employer if you are that kind of person.</p>
NOTES	1DA-c. Aika Geneeristä			

7.8 Table of Summarized FCA Interview Transcript Data

Table 6 Table of Summarized FCA Interview Transcript Data

FINN CHURCH AID						
CENTRAL ATTRIBUTES	Interview 3	Interview 4	Interview 5	Interview 7	Interview 8	Interview 11
INTERVIEWS						
NO RESPONSE						
CORROBORATED RESPONSES	<p>1CA.</p> <p>Specialist</p> <p>Linking different domains between big picture</p> <p>development and themes: quality education, right to peace and right to livelihood.</p> <p>[Professional, networking, human rights, development?]</p> <p>we could be advocacy organization also,</p>	<p>1CA.</p> <p>Change agent change societies,</p> <p>everyone has possibility for studies, peace and right to livelihoods</p>	<p>1CA.</p> <p>Rights Based Approach</p> <p>For me on a personal level its very important, human rights basis which is universal or you could say so.</p> <p>Development</p> <p>Cooperation</p> <p>Organization that is approachable, works in neutral way, but still defending every persons rights.</p>	<p>1CA.</p> <p>We know it is the biggest NGO in Finland.</p> <p>Changing, evolving (last 10 years)</p> <p>Innovative, grasp new opportunities.</p> <p>Professional and committed. Emphasis on innovation and new ways of doing things in last 3 years.</p> <p>Impactful, more volume and new partners and donors.</p> <p>Adapting to global</p>	<p>1CA.</p> <p>Professional, capable..</p> <p>Trustworthy, flexible.</p> <p>I would say that we are combination of our history, which is already quite long in perspective of Finnish organizations. this kind of new wave international organizations, NGOs, like in development cooperation.</p> <p>Plus faith-based, .. many of us still kind</p>	<p>1CA.</p> <p>We are the largest Finnish international aid organization..</p> <p>[unlike] Red Cross, Plan, many others.. that international channels, we don't have them..</p> <p>We have to have our own presence in where we normally work..</p> <p>We are different from the others in Finland, globally. We want to be bigger than our size, we have a lot of global participation on</p>

falls under
development, we
advocate for certain
issues. We have two
hats, faith-based
organization and
rights based
organization both
under development
organization, I don't
see a conflict. Also,
humanitarian aid.
Largest
Development
Cooperation NGO in
Finland, and second
largest in
humanitarian aid.
largest
development actor,
we do not make a
difference on our
website.

change with global
level networking
which is important to
survival not just
professionalism. The
core of the work is
volatile contexts
vulnerable countries
and environments.
The basics have not
changed, ways and
modalities have
changed, more
focused.

of remember our
history where we
came from that the
organization was
founded to help the
Finnish people after
war, then it rapidly
changed in the other
direction.. so now its
professional.
Hiring people who
have really good
knowledge, good
professionalism who
have experience from
other international
organizations as well,
this brings a modern
twist to this
traditional
organization.
During the last 10
years it has changed a
lot, there was a time
when we only hired
people who belong to
the Lutheran church,
now we obviously
have lots of Muslims
for example or even
atheists or whatever.
But we have this
identity which
somehow comes from
the church. The
values also from the
church. From like
Finnish society.. more
and more form other
international
organizations like the
UN... Red Cross..

different levels.. try to
be very vocal.. and
effective in our
advocacy partnerships,
also our presence
globally.
We are in 13 countries.
our budget for this year
is 50 million, plus 20
million in investments..
we are not always
implementing on our
own, we have local
partners still. But the
way of working with the
local partners has
totally changed.. we
work hand in hand, we
are present we are
there. We do ourselves
implementation.. mor
like forced to self
implementation for two
reasons.. we don't
normally find good
partners.. present
capacity is so low.. you
cant wait for half a
year.. in development
cooperation we often
work in partnerships
with local INGO's or
local NGO's.. also the
national governments.
Our work of course is
very focused.
30 to 40 global
partnerships with
different institutions..
some of them are
related to funding, of
course, some of them
are related into
advocacy and lobbying..
10 government directly
supporting us.

We have number of UN
agencies that are
working very closely
with us.. EU,ECCO..
regional and World
Bank and the regional
banks are of course
working with us as
well.. Organizations like
Islamic Relief world
wide.. we don't have
very good access to
Yemen inside Islamic
relief has better access
and so right.. We work
together.. often its
very useful to operate
in different
consortiums.. our
presence in different
countries,.. office in
Washington DC.. we
have presence in New
York,.. office in
Bangkok.. London..
Brussels.., we have
access, have a presence
to be in the ECCO
Member we can access
the UN.. In Geneva
good example is the
Human rights Council
there.. I'm always when
the UN General
Assembly over there I
was in high level
meetings.. like I said,
we are , we are bigger
than our size. That's
our, what we are trying,
until now at least we
have succeeded very
well.

1CA-a.
There has been an
evolution in FCA.
10-15 years ago,
would have been

1CA-a.
I feel our mission
statement is actually
based on our values..
This broader thematic

1CA-a.
I'm relatively new
with FCA.. From
receiving aid until
turning, like turning

1CA-a.

1CA-a.
Down stairs..
resource
mobilization..
fundraising and

1CA-a.
[private sector vs.
development nonprofit]
How do we explain our
existence. I mean, only

<p>answers that approach work form faith-based perspective, The Bible calling to work based on faith-based values, values justification would have been at the forefront, Now, quality an dwell issues that relate to rights based logic of working with Duty bearers, right holders, with the most vulnerable people. They are not at odds with what the faith-based hat of our org. We have all the documentation on the faith-based identity and they are true but there is no denying I think , for this that the story is very different now. it's easy to defend... it's a charity organization. Human rights at forefront... our mission is to support the accountability between the Duty bearers and right holders. Our role is there in the middle. Sustainability is all over the story. There must have been a sustainable faith-based action, there still is this side. Sustainability is really at the forefront of everything that we do</p>	<p>areas where we are working. Fragile or vulnerable societies. Different parts of society. That's why we are existing.</p>	<p>to giving aid, mor faith-based basis, then turning maybe to more kind of not so, it still has their kind of religious links to the parishes, but still being more open, to cooperation with whoever.</p> <p>Eritrea which is a country with very severe human rights situation, one party state, limited freedom of speech for people. discussing about human rights is very difficult and political. We are going there through our mandate, discussing about right to quality education, we can in a way and navigate to broaden the discussion, not directly about, talking in mor indirect way about why every person needs to have a good education or rights in the first place.</p>	<p>communications.. they had deep discussions a few years ago relating to this identity of ours and how it shows in our work.. Upstairs, meaning the international work and field offices, they just do wat they do. And are really busy with that.. so within the year, we haven't even thought about it that much to be honest.. the mission we have, and the identity and everything, it just.. channels somehow, .. themes that we have, country strategy, annual planning, we look at our whole organizations, global strategy.. ..we don't even talk about it that much as they talk about it here... in these departments, they have to reflect with the Finnish society... Advocacy unit also need to think about it, .. they are the ones who talk about, with .. politics and politicians and civil society in Finland... we need to make the difference somehow to the other organizations.. because we are the biggest.. what makes us the biggest and most special one... but when we work abroad, we are in the same line with others somehow.. its not that we need to we just do our work as good as we can.</p>	<p>one way to say it but I think it doesn't change substances, much.. I think it became very popular few years back, 10 years back was the theory of change...I think, of course, is then again something that doesn't exist in the private sector so much is more like, what is the change we are looking for... we are not talking about selling something but it's our main goal, we used some wordings like similar than in private sector in our global strategy for example. Still, if you look at the substance is very different. And on the other hand, what we've learned is that for example FCA is not a very traditional organization any more because we are even, We are kind of considering ourselves as a group. Instead of being an NGO, What does the group include.. we have all our offices all around the world that are quite independent. They operate in our guidance with the global strategy but they have established their own countries strategies based on that, .. on the other hand we also use the private sector instruments.. we have 100% ownership of FC investment. It's a limited company and FCA owns it, basically that company operates exactly like a commercial company.. but the objectives and the goals are different and it's also not for profits.. its even one step forward when it comes to using the private sector instruments thinking.. the idea of women's bank is to boost an to help the woman entrepreneurs to establish their micro level business... later we started working also with a little bit bigger size companies and larger size companies.. if we are looking for jobs for people, if we are looking for income, income for people... somebody has to operate also in this area called the missing middle.. but its not a real, let say company, formed company yet... instead of using grants money, we are using loans.. when your working with societies you cant give them loans.. but with the private sector you can.. that why we kind of separate that activity from us. but if you look at it in practice, it's very much connected .. we want to build an overall</p>
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						<p>picture of our livelihoods activities so that company operates in one part of it... so that's one of the instruments that is taken directly from the private sector. and to be very honest , its actually much easier to operate with that instrument than with some of the NGO instruments.. So its kind of new way of doing development.. we have really focused on youth and woman and entrepreneurship.. training and education.. this is something that we would like to multiply of course and upscale a lot. We do that together with UNHER, but that's also enterprise.. So that's maybe an example of how private sector instruments and private sector thinking can benefit the traditional way of NGO's.. So it's actually there is a calculation that, if we think about the existing resources the we have for this one now in the world. We need like 1000 times more, otherwise we never reach these goals. And then it means also that the private sector should be involved. And this is our way of making them involved. .. But education is an important thing because it gives the base for those countries also to receive investments.</p>
SURPRISING RESPONSES	<p>1CA.</p> <p>Like a physician that you know with a very specialized set of skills... you have to build your knowledge, educate yourself. I'm more fond of FCA's current, how our work is linked to each other, not separate entities, our themes to quality education, right to peace and right to livelihood... linked to big picture or also answer bigger questions about development or fragility or resilience.</p> <p>I don't know what kind of universal that would be, you know to handle all these issues, but it's an interesting mix of this that we are really specialist in details, but then again we are this person who is really able to link different domains and we can be proud of.</p>					
NOTES						
NO RESPONSE						
CORROBORATED RESPONSES	<p>1EA.</p> <p>1EA-a.</p>	<p>1EA.</p> <p>compared to other agencies, Values might be different. Areas where we are working might be different.. we are in education and livelihoods. Vulnerability and fragility.. contexts where we are working are quite different to many other Finnish NGO's. The most challenging contexts.. Ideology maybe in FCA, enhance the right to quality education e.g. continuation to livelihoods and linking learning to earning. 1EA-a.</p> <p>We are actually drafting or renewing our education strategy, renewed strategy papers on right to livelihoods or right to peace. In practice those are the</p>	<p>1EA.</p> <p>Like an organization that really goes there, where there is the need, but also goes there , like, by the request, really valuing the ownership of the people still on their own needs. Not imposing themselves, leaving lot of room for negotiating. In Eritrea we are the only international NGO, we need to be sensitive to all the discussions, always trying to make sure whatever we do it's relevant, in accordance to the peoples, like, wishes. 1EA-a.</p> <p>I mean, we have all these, like do no harm principles, code of conduct policies, they're done quite well, quite like practical way also, focused on what can</p>	<p>1EA.</p> <p>In our themes, in many countries, recognized as a very capable actor in education, we have the knowledge and expertise to then do a good job. Our added value, naturally, then that's in one of our three thematic areas. Field offices and implementing on location. 1EA-a.</p> <p>FCA global strategy, the overarching document. Themes as well as our organizational goals Country program strategies. Long terms documents for that specific country program. Annual plans and reports. we also have the global program, It's a six year program that informs the all our work in the country</p>	<p>1EA.</p> <p>The only international organization there (Eritrea) its really easy to somehow say that this is the work done by us and not by this other organization... so basically we are the Europeans, the foreigners who do work there.. [but that itself is kind of a defining] Yeah, definitely. 1EA-a.</p> <p>Trustworthy in the sense that we really look into that all the procedures, are made well, I think that's something that it's very Finnish... zero tolerance for any kind of corruption.. They know that we will check every receipt.</p>	<p>1EA.</p> <p>1EA-a.</p> <p>we used some wordings like similar than in private sector in our global strategy</p>

	documents which are guiding our thematic areas.. new system.. more detailed guidelines.. guidance notes.. guide practical implementation. Global strategy, country strategy, context analysis, advocacy plan etc. I think it is challenging for such big NGO's we need balance.. each context is different.. the states or areas are quite different.. One FCA, we have certain principles, certain guiding documents which are similar but flexible enough to ensure implementation is specific.	we do in practice rather than speaking nice, in theory. At least for me, something I don't know, advocacy work, we've been truing to kind of put those things together, the core work, the teacher education , development and , kind of add the advocacy work as part of it. Advocacy, entailing the right, like human rights perspective. Because its hard to define what it is in principle, some more practical guide on that would be useful. We have cross cutting themes like, gender, race, gender equality, inclusion and climate action.	offices but also support functions in Helsinki. The global program identity links the strategy. Modalities, talks a bit about the vulnerable contest we work in in the international contexts. SDG's and then summarizes these parts taken form the country strategies, which are the long term programmatic goals for each country program.		
2EA. human rights based approach] <u>Country offices</u> [emphasized] they have leverage, it makes sense but it's a double edged sword. country directors have quite much power in FCA, headquarters management team executive director It's very consultative Executive director basically. Consultative also in the board of FCA where big decisions are taken, good transparency. 2EA-a.	2EA. Country offices are quite independent.. led by country director, who are coming together twice a year in leadership forum. Peer learning and shaeing platform where we are circulating good ideas and best practices. International work directors of international cooperation are instrumental on guiding how countries work. In practice I don't feel that I have much to do with the board of directors.. seems to be quite distant.. We are sharing the same global strategy.. the values, and thematic areas. Possibly our partners in partner countries or donors even are asking that ,why don't you do something in healthcare, its not really our priorities. Thematic areas are also guiding our work to ensure that we are working where we are specializing in.. I think that the FCA has been struggling little bit with the idea of having like one FCA.. current leadership is supporting one, united FCA better than before. 2EA-a.	2EA. It's the bigger idea of really, everyone working here. Believing in the, mission that the organization has, supporting the most vulnerable people in the most fragile context. Trying to look at those places and points where no that many others organization would go for example. Board, I'm not familiar with them. Within the house, there's much room for dialogue with different people and its not hierarchical. Personal values and professionalism both. You need to have some kind of professionalism and qualification. I think they put a lot of value on your personal views. But then also respect that it seems like within this office, then in the country offices, there are lots of people form very different backgrounds and different kid of viewpoints, for me also that its Finn Church Aid, I'm not religious person myself, church part was at the beginning (daunting), It's the biggest development organization in Finland, its not doing missionary work. 2EA-a.	2EA. In the past work has been more influenced by, personal interests of higher level staff. We put effort in to this strategy and we have the global program. Thematic strategies, even withing themes , we needed to clarify what does this mean to us as this according to the strategy. current documentation guides our work better, and creates a common shared direction and understanding for our work. 12 country programs, a lot of staff turnover so it's a constant effort to ensure that when you arrive, they are aware of All these guiding documentation and they are supported. Country offices are very distant locations, they don't have this day to day contact with head office so we need to invest in ongoing discussion so everyone is on board. Field offices might be bigger than head office so that is a challenge also. We have our desk officers in the country of the head office, who are the first contact to the controls and they travel a lot, they do inductions as do our thematic advisors. 2EA-a. 2EA-a. In the language there is a practical link between the global program because of a very detailed results framework, three main objective lines and a set of indicators. All our country programs must follow certain number of these indicators. At the time of reporting data	2EA. I think it's the enthusiasm of every employee that we really don't have problem people working. of people not working enough.. They have ideas how to develop [the work] They want to do their best... people really respect and appreciate each other. 2EA-a. We have Board.. more important than the board is the management team.. gives us some direction it approves the decisions.. International department, we get briefing from them.. but the one that drives the organization? I think it's the staff itself. I didn't know if we talk about it that much out loud as ... it definitely is a calling. Many people have very high degrees, many people could work in better paid.. jobs, for example. But they still choose this above these.. also what I meant with professionalism , we have some really good expertise with maybe not that high salary.	2EA. We are calling it <u>one FCA</u> and FCA spirit that is , one person cannot do much. Of course, one can do its own, the persons own part of it, you cant do it all.. that's why you have to have that team spirit.. we have build different bodies inside the organization to keep that going on.. country directors and the management team come every year, twice together.. this is where we are really looking into the strategic planning of the organization.. keep it together but also moving on to the right direction. 2EA-a.

<p>is collected for analysis across our programs. If you design a new project you have to consider the indicators. Cross cutting issues and modalities, such as innovation and investment, some of these things are relatively new, of course we have to prioritize.</p>					
<p>3EA. Fact when the MFA was cutting the funding, almost by half.. some offices that need to be closed and also laying off some staff, that was very painful. We are a humanitarian organization, we are very humanitarian and kind of soft in a positive way towards the staff also, contract is not contained so unexpectedly also that must have been one of the toughest moments.</p>	<p>3EA. All exits are always difficult. We are exiting from Liberia and Sierra Leone, for example. Very heavy decision in the organization, needs lots of ethical reflection. Probably also then, why and how to enter countries. Eritrea case for example, there have been lots of discussions why to engage with a dictatorship, are we able to assure we are not compromising our values, our principles? FCA has been evolving as an organization. First being an agent, which of course receiving funding to Finland, then implementing projects through other agencies and then establishing its own presence in countries. So there are certain stages in the organization. I think that each stage that stage had its own difficulties and our prices. More recently, I would say that this organization made before 2016, probably have been kind of a turning point in FCA organization.</p>	<p>3EA. Its hard to see what people are going through, those people in power can be very unpleasant people, who have been in power for many, many years. They seem to care really a little about their own people. So kind of having to be there and negotiate with these people, talking with the higher officials, those people don't really care about the people.</p>	<p>3EA. I was the desk officer for the DRC when the decision was made to close the program following the government, MFA cuts.... one of the kind of challenging moments, I've been work, that I've been with FCA.</p>	<p>3EA. Leaving countries that we have to do during the last five years.. task relating those contracts, form fundraising, to communications, and of course the project, every level work. I t really its also something personal.</p>	<p>3EA. The government had their reduction of development funding.. 6.2 million euro away from us.. luckily we started like earlier set to stand on multiple legs in funding so that we were not that hurt, .. but still it was a big thing. So, our principle,.. I'm so happy now that we took that principle very seriously that we tried to make the cut down in FCA also without, without affecting our human resources. We had to lose down some country programs.. affected the human resources but all in all the organization also offered some security for people. so that's why they're very committed also.. Then I think , there are multiple times when, when se could celebrate, every year there are some celebrations,.. human rights.. funding has changed a lot. The partners have changed a lot.. when you operate in an organization like this where we focus working in fragile countries like.. Eritrea.. when you have a crisis, ongoing you have it all the time. So you have to survive, you have to play the game... we want to not only establish the education system. But because of human rights we believe that people have rights for education.. but at the same time if your not in there, your not able to have dialogue. So we've been actually quite successful. With dialogue,.. most of our country program countries is always a bumpy road.. we haven't had situations where we have failed totally. So you can always do something. you can always be successful in something.</p>
<p>3EA-a. I don't think it affected the organization, but it prompted us of course to put more effort in the international fundraising and</p>	<p>3EA-a. 3EA-b. I think it comes from the value basis that we are working with the most vulnerable people. Our thematic areas might change..</p>	<p>3EA-a. Was it last year when there was this misuse of funds in Nepal office? Its really sad, very then harming the reputation because people are already, for good reason,</p>	<p>3EA-a. 3EA-b. I don't think it really. What might have happened, then? but not immediately after but as a maybe a more lengthy process,</p>	<p>3EA-a. I think I wasn't here.. I just came right after the government cuts, but I guess that's a real crisis.. I think we may have had some crisis but they are mostly maybe inside</p>	<p>3EA-a. 3EA-b. There is a link to the church when it comes to, we have an independent foundation, .. official link we have is through</p>

international partnership. shift the kind of financial structure also significantly. NGO which is supposed to be neutral, or independent from government shouldn't get so much govt funding. So this has all happened pretty much in the last three years where the funding has really increased from the outside. Bit of a generation issue, people were most committed back in the **faith-based** work. They used to work long time with FCA, and they used to work with **faith-based** others, churches especially, they have often insisted on this partnership you can almost describe it as a crisis, this evolution that we went through. We started to build our own pathways, our own country presence and self-implementation, I'm sure it hasn't been easy for those partners when that amount of funding is significantly decreasing, they are still valuable partners but if you talk about crisis, it wasn't maybe easy for partnership. but logical for what the FCA wanted to do and we've been quite successful.

3EA-b.

My answer would be No. Core **themes** for the FCA has been the same for long, but this is now the second strategy where we kept the **right to** quality **education** and the **right to** **peace** and **right to** **livelihood** as the **themes**. We certainly did a heavy process you know, going in to the current strategic period. **Faith-based** identity and **rights** based identity I think they are much slower to move anywhere and tweak you know slogans and on , but the **thematic**, the theme have been staying the same, its quite significant issue.

3EA-c.

Different donor requirements play a role, we don't run after every money that is available, they need to match somehow our

the most vulnerable ones will still remain in the center.. **thematic** areas, we have more **thematic** areas in future or less, that's hard to foresee now, the world is changing, and crisis, if we think about long standing crisis, Syria or other countries, and its getting more and more complex also.

Where I would see the change is that probably in the future, we don't have that many like autonomous country offices anymore, but we have a different type of presence in different countries. Only one person working in Bangladesh, its not a fully fledged country officer as such, but then still we are present in the country, it's a shorter term presence. A lot of discussion in the organization about what defines vulnerabilities, and its relative. By whom we are referring when we are referring to vulnerable ones. It might be government the whole country, the whole state of Eritrea is very fragile variable in our time, and not only politically but climate change also, long war with no **peace** with Ethiopia. Where people and even the systems are very vulnerable, So its very context specific.

3EA-c.

skeptical about like funding. I'm very critical of **development** work myself, so it's a real shame if things like this happen.

3EA-b.

I think the quality is still there, there is always a risk if money becomes the driver, or if donors just want access through us to hard places like Eritrea. What is their real agenda when writing to like fund us? I see that the quality is still there. That's been dependent on quality of this stuff, we might have funding for that, but is that really relevant to be done, is that now coming from the donors or is it actually from the ground.. Eu was in the headlines that they were accused of supporting the national survive system in Eritrea, We cannot like transfer the money from the local partners to implement because then we cannot be sure if these people are part of the national service, then we could be like supporting the forced labor system.

3EA-c.

I have a good view of the organization, I still relatively new, but it's also challenging, but yeah.

was this focusing on a more limited number of countries, making the strategic decision that we would want to have **bigger** work volume. Focus is on every day work, it never stops, It might be that I was touched by a decision, but the work is not such that you can stop and wait for something to be revised... you don't maybe feel the need to stop and reflect, you know... I think that all of these stages have influenced the way we work, they don't go unnoticed.

3EA-c.

No, I don't think so.

some team or some country of its specific country field office... Just keep very much this within themselves.. and just try to solve them together there.. which is maybe wise also, not to spread the panic in the organization.

3EA-b.

I think that we have been both changing to the same direction.. like , few years back when the refugees came, in large amounts to, Finland, the church took a really strong role in that. We also have had to have some projects relating that in Finland, so that kind of combined our aims with the church, the church is , has been moving to a bit like modernized direction, which is also the same direction that we are going... I don't think there's any conflicts.. on that kind of supporting each other. Not working that much together. But year, but agreeing on the changes, in some kind of way.

3EA-c.

It's show something about appreciation in the Finnish NGO sector that I was , still am so proud to work here.. I think its in most people are really proud that they and they really say it out loud. They are really proud to work with FCA.

the board of the , foundation.. church nominates, some of the members... that's kind of the official link.. more important thing is that kind of value discussion we have and I think.. explaining a little bit of our relationsShip in to the religion and Christs church.. we don't have any religious activities. So its's not part of our agenda. But our activities are based on the values as well there's a long tradition and it's the state religion.. when I look at the humanitarian principles sometimes it's funny to realize that actually the Christian values are pretty much the same.. or if you look at the **human rights** and I think there is a historical reason as well.. I don't see any big problem in operating on based on those values... I'm not a theologian, I don't have any theological background in my work, I'm purely a technocrat in that way.. I think, and of course its till there because... one of our big donors base is coming from the church parishes and people in there, many people who are supporting us financially are also true believers, I'm sure and that good.. we have our networks and our channels.. church related organizations.. World Council of Churches.. on the other hand we work also with the Islamic world and we also write with Buddhist world.. we try to think that we are a **faith-based** organization, we can use it in our operation for good.

It's a funny thing, whole issue of religion is it Islamic or is it Buddhist or Judaism.. name it. People normally understand what it is. And if we tell that we work here for you for the people of Somalia, and our name is FCA Finn Church Aid, they normally kind of okay. They know who we are, but if you have another organization without.. secular organization coming in with a funny name sometimes what they have, its very hard for people. What is their ideology behind, and when we explain to them that we are not missionaries we are not religious as such. Then people normally understand it... our staff for example, we never ask what is their religion... It doesn't matter..

3EA-c.

SURPRISING RESPONSES	values, I think it has driven us in to still more professionalism					
	3EA-b. My own personal opinion Vulnerability, its not enough that we have one or two vulnerable groups in a country or one or two specific areas where we would be needed.. One of our requirements should be also that we are as I stated earlier, work form the classroom up to the government level. Fragility and vulnerability in that certain country is such that there is a need to address these issues in different levels of society, then I would say we are needed.					
NOTES						
NO RESPONSE CORROBORATED RESPONSES	<p>1DA. I like to see FCA as one of the most proactive actors around, with EU. NGO's should lobby more with key decision makers. Improving engagement with the civil society actors in the past 10 years FCA has made a big difference in blurring the field.</p> <p>1DA-a. We're proactive rather than actually, like competitive. It would be wrong to say that others are competing and we are not. I think competition stems from the patriotism. I think we cant ignore the competitive aspect</p> <p>1DA-b. It's the Rights Based Approach. It's the biggest thing that happened in my professional life.</p> <p>1DA-c.</p> <p>1DA-d. Importance of grassroots work and linking it with the structural change processes and global processes like the human rights issues or the Sustainable Development Goals</p> <p>1DA-e. Same as 1D-d. Right to quality education, institutional capacity building, in Eritrea we have a story the world doesn't know, it's a human rights story. Its not a complete story, but we can say positive things we can say what the challenges are. We wouldn't be jointly going to Geneva for Human rights Council with the North Koreans before we have something tangible that we can talk. Kind of long term efforts and consistent efforts in keeping in mind our identity, what we are and how we want to create change, we can pull it off in partnership, together, not finger pointing but in a relationship.</p>	<p>1DA. We are unique in that Finnish scale because we are so big. I think the biggest now in development aid, also in humanitarian. unique position.. in the society.. FCA respected in society.. many ordinary lay people feel that we are trusted organization. Biggest doesn't mean anything in global market.. partner countries.. just one NGO among others.. we need to ensure that we are able to explain that what makes us unique.. it comes from our values.. thematic areas and expertise. Global scale we are doing quite well.. in education in emergencies.. Emergency Network for Education in Emergencies.. well established organization there.</p> <p>1DA-a. There is a lot of competition now after their cuts, 2016. Government funding has not been growing.. there is a need for this joint collaboration between private and public sector for maybe in the future. In situational donors have been becoming much more important for us. Parish funding being form Finland and private donations, most probably are remaining with the same as for as I understand.. If we need to grow, and if we want to grow, then the growth needs to come from the institutional donors.. we still get funding from Finnish MFA, its an important part of the funding.. fact is that its not growing.. roots us to Finnish society, in this culture.. in some contexts.. getting funding form the official development as a pool.. gives us a certain credibility as organization also.. these countries are also interested about this bilateral collaboration between, them and</p>	<p>1DA. I'm not sure because, I knew it's the biggest, but I became really interested in the organization itself. Working there, associated with very ethical organization. Really follows the principles. Well in Finland its big organization, on the global level its small, its stil relatively easy to monitor also over the work. Follow ethical principles.</p> <p>1DA-a. You can see them, fundraisers, people just know the FCA. Humanitarian sector or closest competitor would be Red Cross, they are so much bigger anyway, and proper international organization, really Global. Fida is quite big in Finland. On a Finland level FCA is quite in a good place.</p> <p>1DA-b. Ethical fair respectful relevant</p> <p>1DA-c. We also work in countries where there are lots of other NGO's, like Uganda, Nepal, where its really, a lot, and like competition over NGO's. Eritrea is quit unique, there is UN and EU.</p> <p>1DA-d. Good reputation Standing behind the principles not willing to negotiate on those we are not working with the system, but we are still working in the country. Where not many others would go, we are still able to kind of navigate. Very diplomatic also.</p>	<p>1DA. our thematic experience in education, both in Finland and globally, we are very active and well recognized. In Finland we have a different way of work to other Finnish NGO's which are generally speaking smaller and work through partners, our work has changed quite a lot in the last 10 years, we are also self implementing. In some situations I have to explain to our stakeholders and partners what these changes mean, has it changed our added value? talking from a personal point of view, For us in the international department, this connection does not show in our daily work, Its mor related to values and our history, we are all aware of it, we are a faith-based organization. Fundraising purposes, awareness raising. Because we have changed, our work is guided by international standards, and frameworks, when you do the real work in the filed it might be your conviction, we have staff form across the board some of us are Christian, some Muslims and some of us don't believe in God at all. I would say that the value base of course is there, but the value basis such that whether you're Christina or Muslim or not part of the church, you can still commit to these values.</p> <p>1DA-a. Yes, Its also the reality of the world today, the nature of our work is changing. Actively developing our partnerships with the private sector for example academia. We think that it adds value to our work, it enhances the impact of what we do. I think its also necessary, because you must be able to change and seek out new partners and new ways of work if you</p>	<p>1DA. In Finland , .. we are the largest.. not by coincidence, we have had some really good Executive Director's , really good directors, ... fundraising in the global level, and also in Finland.. most of all, is the professionalism of the employees, we've been able to hire the right people to right places. We have had courage to.. make hard decisions and leave countries when we haven't had enough resources for them. When the government like made the cut for example. So we've be able to focus.. I think it's been difficult, but it's been crucial. For us, this is in Finnish perspective. And we also had defined our three themes,.. focus even more and maybe to somehow stand out form other organizations, but also it's the faith-based thing.. that we are part of the church, at least in people's minds. Maybe not in Reality that much.. because of our name and everything.. we are faith-based, that gives us this trustworthy image amongst the public.</p> <p>1DA-a. At least in Finland, its more visible, in the beginning, I was saying that we are kind of in the same line regarding the values and conditions and all that stuff, but I think that it maybe depends on the country, I don't know, the contexts that we have in all of our country offices, but I think that its still essential to somehow make a difference to be able to do fundraising for example. ..Stand out, for example, if there is another Finnish organization, people easily relate all the Finnish organizations to the same basket. And its not necessarily a good thing if the other organization have some problems. But</p>	<p>1DA. I don't see our existence in Finland so much, the competition are already globally, We decided 2008 when we established actually the new strategy, compared to the old ones.. totally new.. we decided to specialize and we decided to look around.. for example education came from the benefit of success of the Finnish education system.. We wanted to be very very professional in some of the areas,.. our standards.. believe that the more specialized we are in particular areas, the better chance for a small organization like, globally, is to be successful. . at the same times, .. I never saw that as a competition, my colleagues neither... Its becoming easier and easier, we are known of our work right and if we can keep the quality, then I think its selling itself.. getting ourselves more known in the industry.. once you have the results to show.. you have the innovations to offer.. becoming easier, then there are other things that are coming, becoming more and more complicated.. change of the whole aid architecture, and funding and everything, so that is more challenging but wen it comes to selling the product ist not very difficult.</p> <p>1DA-a. Well I don't see that so much Professionalizing NGO organizations using business oriented organizational identity models,(e.g. mission and vision statements) which are hard to fit soft values to]..I would say that there is more challenges, its more like the operational challenge, if we look at our global strategy.. our mission and vision fit in to the kind of normal not for profit organizational style. It's very kind of, the ownership is very strong, our people have done it, ok maybe the structure is very similar sometimes in private sector organizations</p>

In Uganda, exporting the Finnish vocational training, in a difficult setting create support the futures of the refugees.. our previous director was, very often emphasizing the issues that relate **right to peace**, and **peace** issues were often used as a positive example and I think we still have those. Personal view is that the **biggest** reason for us to be proud of linking, almost all the work that we are doing.. you cant force in to same line but this is the future, its not quite yet. 80% of poverty concentrated in fragile states 2030 we ask how not to leave them behind. our focus is on most vulnerable countries, the fragile states.

the state of Finland. No one is willing to pay your office costs, no one is willing to fund your country director.. MFA funding from Finland helps fund our basic operations. 1DA-b. I would say that the key concept is linked to the fragility and vulnerability.. that's our kind of core expertise.. key concept is the **professionalism**.. we really tried to attract the best expertise as an organization.. good quality of our work.. Uganda, we are recognized as a main partner for the government with the Ugandan refugees. Shift to this kind of more **professionalization** from some previous value drive.. I would say.. not unique only to FCA. But as a whole sector.. more competition in the sector, about funding, the more you need to show that you are really a **professional** and accountable, well established organization. We use requirements from Core Humanitarian Standard. And there are lots of requirement, which are basically kind of basic requirements for the **professional** organization, to be **professional** organization you need your expertise. 1DA-c.

1DA-d.

1DA-e. We have kind of two legs, tradition of being a **faith-based** organization, to some extent, and then our **rights** based approach those definitely make us unique, something we are proud about. But then in our daily work, lots of these good successes to tell the world.

want to be identified as a **professional** capable. What is it what we can do that would also identify us, innovation managing in the house is a big part of that. 1DA-b. We do want to work with vulnerable people, also in context that are very challenging and difficult. Also, how we are able to for example, report our results takin gin to account difficult contexts. we also need to take in to account the pressure on results based management and so on , we remain committed to this thing and consistent engagement. Most vulnerable people and contexts. what makes us slightly different form some other NGO's is that we work with the **duty bearers**.

1DA-c.

1DA-d.

1DA-e.
.. Gosh,

we are doing a good job. So its important to stand up form the other ones. 1DA-b. I would say **professionalism** 1DA-c. We have some basic values? Or course, ... focus more to the most vulnerable people and countries, Its something that maybe makes a difference.. so we are not afraid of the trouble. 1DA-d. We have been successfully implementing these three **themes** that we have, **right to Education, livelihood, and peace**. In the field, it really shows in our projects.. we still have some work to do with thinking a bit wider of these **themes**.. in Eritrea we do.. teacher **education**, university level.. primary school.. reporting forms.. indicators, very specific so its really hard to fit all of that. 1DA-e. The fact that we've been able to be in a country that long as an only international NGO.. really doing some progress and really good work a the university.. alternative teacher training program... really successful... but If thinking globally I think the fact that we've been able grow that much, despite all the difficulties with financing, regarding the Finnish government cuts... were still growing, still able to get more funding from.. global donors.

can be.. I believe that more and more.. I mean most of the organizations, kind of are using the same models. 1DA-b. 1DA-c. in Finland we're quite different than the others. But I can see that some other organizations are coming the same way, in a way. And they're using a little bit of the same learning that we have had. Ive always seen us as a door opener here in Finland.. of course , we are still and NGO we are an INGO we are not a company so in that way we are in the family and globally we can find many organizations that look a little bit like the same.. some communities. international organization interagency network for university level, **education** in emergencies.. I'm actually sitting in the board there, and you have the UNHCR UNICEF UNESCO. then you have three INGO's like Norwegian Refugee Council, IRC, International Rescue Committee and the you have few others Vision is there also and World Vision and ourselves.. because you speak the same language in a way.. you cant do that her in Finland.. disappointed.. Finnish NGO community is not. Its very actually closed in a way, they don't have their eyes wide open looking around, particularly globally.. focused in what they do. Maybe they are sometimes quality was very good in what they do but they don't quite realize what's happening around, that's actually very sad, yes risky as well.. I would like to see them look around a little bit more.. see the changes in this global community for the **Development** Cooperation and humanitarian systems, because of you look at funding structures of the Finnish organizations.. they mostly rely on the MFA funding.. Our MFA is 15%.. 1DA-d. 1DA-e. 2DA. 2DA-a.

2DA. Competence, and **professionalism** I hope.

2DA-a. Finnis Government used to be a huge donor for us, 50%

2DA. 2DA-a. I would say our relationship with the Finnish government is really good, even monthly briefs with the MGA. . Because we are in such a

2DA. Someone who is able to listen, like a is a good listener. Really innovative, going forward, kind of brave, courageous.

2DA. 2DA-a. Colleagues at the ministry appreciate FCA and see us as a good partner, we always emphasize the need for even crazy

2DA. at least their people have been very satisfied with our work. They've been really appreciating it. The longer you work with , someone, of course , they're

1DA-e. 2DA. 2DA-a. 2DA-b.

<p>our funding, but its nowhere near that currently. We do things jointly without this kind of funding relationship. What do we get out of it? [Working with EU etc.] It's a reputational issue [to make connections] kind of substantial partnership and not a financial partnership, win-win.</p> <p>2DA-b.</p> <p>Not anymore, It used to be through partners but not any more, Its not easy to explain, our rights based identity and what it means in practice.. counter question.. is it enough for local people to work in partnership with us.. in a narrow context. Like in Geneva, we talked about this cooperation in the Human Right Council. What is happening in the right to quality education, at country level, our every second sentence isn't about right to quality education, at different forums we have a bit different angle. Do we engage with the local partner always lets say with our rights based story, or the big picture? I think we do not do, and I think we shouldn't even. I would go with the professionalism, no matter what they see, they see a professional. I'm not a teacher, I can talk about international human rights process and the links to our world, and they actually appreciate it.</p>	<p>unique right context in Eritrea that there are not many other INGO's. We are basically offering not only for Finnish MFA, but other actors also, briefing of what's going on, this kind of willingness to share and kind of offer series to others like EU, we are a trusted good partner. I don't see that the NGO's are that much competing by more trying to find synergies between agency, And in the field, I think that there is no need to be competitive with Finnish NGO's, its more wise to try to find how we can support each other.</p> <p>2DA-b.</p> <p>Depends on the context and in different contexts.. target group involvement is very important for us.. Quality system for humanitarian standards is actually pushing for encouraging us to involve more this stakeholders.. planning or our projects and implementation of our projects and evaluation projects also.. then how well we are able to do it Im not sure, but we try.</p> <p>I think there is a possibility that we are strongly doing it already.. working in different levels of their society.. grass roots with the people.. college teachers who are really like the ordinary people in the society.. all the way to the government level.. structural change in the society.. working closely with the Ministry of Education or other state actors. European Union or other actors.</p>	<p>Good in interacting with you and other people.</p> <p>Working with officials in countries is more permission level (Eritrea) Collaboration with that more admin level and operational level, but groundwork is still institutional capacity Development for the college of education.</p> <p>2DA-a.</p> <p>It's like a very good working relationship. Foreign ministry seems to really respect FCA as an organization. Trusted partner to implement whatever they support us in.</p> <p>2DA-b.</p> <p>Really respect that every employee who has been working there.</p> <p>very professional, and trusted partner. Teachers who we work with were really all appreciating their work. There's always things to improve, some were asking, how could they impact more on the content of the work that we do, this is especially tricky in Eritrea. But trusted partner was mentioned many times. The EU is funding two of our projects, because the Eritrean government and EU's relationship is not always good, more tension because of politics, we can have that we can talk about the funds, if we start talking about EU that is funding it gets really like sensitive really quickly, so we have to navigate.</p>	<p>sharing of information and communication and so on. The stakeholders and the ministry, appreciate the fact that we are very willing to have this ongoing dialogue. It gives them situational awareness of the different contexts. Obviously , its also influenced by personalities, that normal , the ministry is relatively small, how you get along with the desk, person at the ministry. at the moment the relationship is good. I oversee this ministry portfolio which is 5.4 million euros a year, we have 50 projects. this funding remains very important to us. Because its relatively flexible, we are able to use this funding to cover a lot of direct expenses. Despite the fact that the portion of this particular MFA funding has diminished, it does remain strategic and very important to us.</p> <p>2DA-b.</p> <p>Quite frankly, I would almost prefer not to answer, but I sit here in the head office, I have no real contact with our right holder.</p>	<p>always is something to some ideas how to develop work,.. I think that's really good way to work with stakeholders and beneficiaries.. rights holders.. listen, learn and act, feedback mechanism been providing this questionnaire is to that rights holders.</p> <p>2DA-a.</p> <p>2DA-b.</p> <p>by comparing this, there has been some at least, some kind of honesty to compare direction... It depends so much on, not just the country office, but also the project.. it depends if we are self-implementing. I would say that there were some regard, they would maybe see us as rich western organization, .. because we have been able to provide them with resources they have been lacking... Sometimes we've been telling them we don have funding for these ...at least some of the rights holders know that.. we don't have endless, funds, amounts of money.. maybe being such a stickler with all the rules and regulations and being tied, Maybe that has some effect on their image of the FCA as well.. but again, there we are self-implementing, so were not actually providing them funds directly, We are just providing the expertise and resources.</p>	
2DA-c.	2DA-c.	2DA-c.	2DA-c.	2DA-c.	2DA-c.
2DA-d.	2DA-d.	2DA-d.	2DA-d.	2DA-d.	2DA-d.
There has been a big effort to Build this kind of One FCA, no question about it.	I think its important to have good relationship and involved in planning.. sustainability.. we are not the permanent system.. Permanent system is actually the government or the local governance.. local ownership.	There seems that many people have been really enjoying their work here. Quite a lot of people have been working for a really long time already, that says something. Maybe the a good employer, I've experienced so far being regarded really kind of just as an employee. Everyone always seems really busy. Everyone seems very dedicated. I'm a bit worried if people are kind of have enough time to relax. It seems	I really appreciate with FCA, mutual support and working together, people are committed, sometimes maybe too committed. We have a way to have dialogue even if there is disagreement. I feel the overall atmosphere which really is that we do want to work for an identified or shared goal.	Guess I think its mostly a friend. it depends on a lot the team. And the supervisor you have... I think FCA really acknowledges that, that it's people that are here to work, work with their all their heart, and they give their best, really much so. it wakes up to take care of its employees.	2DA-e.
I would describe it as a quite positive relationship.					
The FCA knows for sure how satisfied their staff is through surveys.					
2DA-e.	2DA-e.		2DA-e.	2DA-e.	

	<p>fair so far what I've experienced.</p> <p>2DA-e.</p> <p>Genuine effort to try and find networks, with different partners, both in Finland and field, Now that I have been here been meeting with lot of like different organizational representatives.</p> <p>Eritrea, few actors, willing to at least share information, its hard to implement things together especially UN and EU which are more political.</p> <p>The act alliance is like a very strong part of the kind of whole organization, they seem to be an organization that is keen on working with those, Lutheran Christians. In the field it really depending on the context.</p>
SURPRISING RESPONSES	<p>2DA.</p> <p>Portraying a friendly face.. for the poor people in the developing world, this is not us, For structural change, we are here for the thousands of people more than for the one because this one people was part of the thousand. Systemic change, a structural change is more important than you know doing small issues.</p>
NOTES	

7.9 Interview Questions

Semi Structured Interview Guiding Questions

- 1 CA. In your own words describe what is Fida/FCA/FCA. (who are we as an organization?)
 - a. Could you relate some of these ideas back to the mission statement?
- 1 EA. How would you say that *what* Fida/FCA/FCA is, shows in its practical work?
 - a. Are there policies or documents that carry great significance for this? Is there something else that impacts how Fida/FCA works?
- 2 EA. What drives Fida/FCA and directs its decisions?
 - a. Do examples from internal documents come to mind where this shows?
- 1 DA. How does Fida/FCA stand out among similar actors?
 - a. Does Fida/FCA try to stand out?
 - b. What are keywords or concepts that make Fida/FCA different?
 - c. In what ways is Fida/FCA the same as others?
 - d. What are the most important areas in Fida/FCA's work where what Fida/FCA is shows?
 - e. What things is Fida/FCA proud of?
- 2 DA. How would you describe Fida/FCA's relationship to others? and what is Fida/FCA like in those relationships?
 - a. The Finnish government as donor?
 - b. Target group?

- c. Foreign governments?
- d. Its own staff?
- e. Other actors / organizations?

3 EA. What have been the most emotional, heavy decisions that have been made in the organization in the past years?

- a. Has there been any kind of crisis for the organization in the past years? Could you outline what the difficult decisions were brought on by and what course of action was taken? Is Fida/FCA the same organization it was when it was founded?
- b. Have the central statements of the organization been updated or clarified in the past years? Why? what kinds of changes were made? Was there anything that you would note that was specifically kept or changed?
- c. Is there anything else essential missed in the interview that comes to mind about Fida/FCA?

- **Central attributes** are ones that have changed the history of the company; if these attribute were missing, the history of the organization would have been different.

- **Enduring attributes** are ones deeply ingrained in the organization, often explicitly considered sacrosanct or embedded in the organizational history.

- **Distinguishing attributes** are ones used by the organization to separate itself from other similar organizations, but can also set minimum standards and norms for that type of organization.

Guiding Questions Translated into Finnish

Haastattelu runko suomeksi

Kuvaile omin sanoin mikä Fida/FCA on.

Miten yhdistäisit vastauksessasi antamia ajatuksia Fida/FCA tehtävän antoon?

Miten sanoisit että Fida/FCAlla näkyy se mitä se on käytännön tasolla toiminnassa?

Onko linjauksissa ja asiakirjoissa iso merkitys näissä, vai onko jokin muu mikä vaikuttaa siihen miten Fida/FCA toimii?

Mikä ajaa Fida/FCAa ja ohjaa sen päätöksen tekoa?

Tuleeko mieleen esimerkkejä missä tämä näkyy asiakirjoissa?

Miten Fida/FCA eroaa muista samanlaisista tekijöistä?

Yrittääkö Fida/FCA erottua joukosta?

Mitkä on avainsanoja tai juttuja mitkä tekee Fida/FCAsta erinlaisen?

Missä aisoissa Fida/FCA on samanlainen kuin muut?

Mitkä on tärkeimpiä osaalueita Fida/FCAn työtä jossa se mitä Fida/FCA on, näkyy.

Mistä asioista Fida/FCA on ylpeä?

Miten kuvailisit Fida/FCAn yhteyksiä muihin ja minkälainen Fida/FCA on tässä suhteessa.

Suomen valtioon rahoittajana?

Avunsaajiin?

Muihin valtioihin, luvan antajina maissa jossa teette töitä?

Omiin työntekijöihin?

Muihin saman alan järjestöihin?

Onko muuta Fida/FCAsta mikä erityisesti tulee mieleen mistä haluisit kertoa?

7.10 Document List

Table 7 Document List

Document	Fida International	Finn Church Aid
Guide	Mainstreaming Guidelines	
Guide	Ethical Guidelines of Development Cooperation	
Training	Voluntary Staff Instructions	
Template	Community Assessment	
Template	Policy Assessment	
Template	Stakeholder Analysis	
Template	Problem Tree	
Template	Objective Tree	
Template	Partner Assessment	
Template	Project Proposal	
Template	Baseline Study	
Planning	LFA Matrix for planning	
Planning	Risk Assessment	
Planning	Project Budget	
Planning	Project Plan	FCA Project Planning Guideline
Planning	Work Plan	
Planning	Monitoring Plan	
Training	Instructions on Cumulative training reporting	
Template	Annual Report	FCA Project Monitoring Guideline
Template	Completion Report	FCA Evaluation Guideline
Strategy	Fida Development Cooperation Strategy	FCA Strategy English 2017 Onwards
Guide	Fida Project Manual	
Strategy	Fida Internal Strategy	Global Programme Annual Plan for 2017
Strategy	Humanitarian Aid Checklist for Proposals	
Reporting	Humanitarian Aid Final Report	
Funding	Dev. Funding Application 2018-21	GP 2018-2023 (June 2017)
Reporting	Development Annual Report 2017	GP Annual Report 2017
Guide	Project Manual	Global Programme Annual Plan 2016
Info.	About Fida Web page	Web page – About FCA
Publishing	Fida Magazines	FCA magazines - <i>Tekoja</i>
Social Media	Twitter, Facebook, Webpage, LinkedIn	Twitter, Facebook, webpage, LinkedIn
Reporting		Global Programme 2016 Annual Report (Aug 2017)

7.11 Initial Visual Analysis

Introduction

Visual communication is an integral part of any organization's expression of its identity, this initial inroad in to evaluating the method will explore the visual images in publications by Fida International as an object of a thesis case study. The thesis is a multiple case study that explores the organizational identity of INGO's as it's theoretical framework based on this it was also important to pick a compatible method for visual analysis (Yin, 2013). The focus of this essay is to explore different perspectives that the published photographs and pictograms of Fida magazine can give about the organizational identity of Fida and its visual expression of those perspectives. Using visual methods is one way to broaden perspectives on other content such as interviews and written publications within the context of nonprofit development organizations. Semiotic methodology lends some interesting ideas to visually analyzing the images of Fida because of how meaning is created in the relevant contexts (Rose, 2011), however due to comparing several images comparative, and critical approaches are more useful in assessing a broader selection of images. This initial visual analysis will seek to verify or remark on what can be gleaned as represented by the images that directly supports the known organizational identity of the INGO but also on what is missing, or what are the unseen values, agenda and identity traits that can be explored from how the image is understood by the target community.

Looking at the images is a logical first step in analyzing them, however it is important to situate the images into a broader context as well as limit the time and source of the collection of images that will be analyzed. The source of images in this essay will be the Fida magazine (Fida International, 2017), it is a bi-monthly publication by Fida International that is targeted towards donors as well as other stakeholders and interested people and it gives updates about the organization as well as doing focused articles about the work of Fida.

The selection for the initial preliminary analysis will be the first, second and third issues of 2017, limiting the scope for this pilot to three issues. However, the selection is made to encompass a short linear timeframe in which the images were published, it seeks to include a diverse range of images based on different cover images as well as including issues with pictograms, which are important to the research. The choice of many images over a set number of publications is deliberate in order to have the option of comparison between images published at slightly different times but still assuming a common format, communication goals and each being independent full bodies of work. Having three separate full bodies of work that can be compared based on the diversity, subject matter, style, mood and tone is useful in analyzing what is included in the images and what remains in the unspoken qualities.

Background

It is important also to have some background on the object organization, Fida International, in order to be able to compare the organizational identity that is professed in written statements and by the history and contextual position it is in. According to the website's *about us* section:

"Fida is a Finnish missions and development organization, currently working in almost 50 countries. Our aim is to bring hope and a future to the poorest of the poor. In particular, we are working to improve the rights of vulnerable children. Our projects impact the lives of almost three million people each year.

Our work in missions, development cooperation and humanitarian aid stems from Christian values. We cooperate mainly with Pentecostal churches and NGOs, supporting our partners to work for the benefit of their own communities." (Fida International, 2019)

Unlike many of the other INGO's operating in Finland Fida International uses the name Fida which is not an acronym but rather a single word (more on this later), as is done on the front of the magazines that are the source of this essay. The name of the magazine is Fida (Fida International, 2017) as well as the INGO name, but this is important because the name is a powerful part of identity and in the publications, it is not only the written name and word but often an associated style and graphic used in the branding. The definition of Fida (and not the Bollywood movie from 2004 (definitions.net, 2019), or a miss-minted coin (Thefreedictionary.com, 2019)) in Latin is: trustworthy, loyal and faithful (latin-dictionary.net, 2019).

The use of Latin could be a westernism or euro linguistic habit as secular uses of Latin are common and could denote the desire professionalization in branding however since Fida is a faith-based organization it could be that Latin carries some contextual familiarity in religious circles. However, one cannot go too deep into the motivations for the language of the name as Fida would have a more protestant-based traditional background that uses a lot of Greek biblical translation and is predominantly Pentecostal in its denominational identity. The definition is interesting however, because branding in a name that can simultaneously be a recognizable graphic is deliberate as is the meaning of the name, trustworthy, loyal, faithful (latin-dictionary.net, 2019). These qualities are a strong part of Fida's organizational identity, both in partnerships internationally and for the supporting communities and donors locally, the reason that this is relevant to visual analysis is that the Fida graphic or name is strongly connected to the cover image and other images that are being assessed.

Fida Issue 1/2017 Cover Image

The first magazine issue 1/17 has a cover photograph of a large developed foreign city, we can see from the photo that there is green vegetation and a warm climate and blue skies, even a few small palm trees are visible in the bottom (Fida International, 2017). The picture is also titled "Miljoonakaupungit kutsuvat" (million-cities are calling, roughly and literally translated), without the title the image would be hard to connect to development, missions or Fida in any way in this case, other than being exotic (ish). But in the larger context, since we have an expectation as this is the cover of a missions and development organization magazine and there is Fida across the top of it that the photo relates to work being done. This is both surprising and interesting for this essay as well as those subscribed to the magazine because traditional views of development work and our expectation of poverty photography is so tied into a romanticized idea of where and what development looks like.

The image is clearly intended to break that conception and to grab out attention, it is also because there has been a shift to working in urbanized areas and big cities due to increases in urbanization and many of the development problems that are faced in large cities in development countries. The image is further framed however by the word "calling", this is important, because many of the donations are

given by Christians and the identity of Fida is to do work based on Christian values, they also state on their website “it might sound grandiose, but we really feel a calling to do this work.” (Fida International, 2019). This is important because it transforms the image of the normal city in to a place where God is mandating his purpose and where Fida’s workers are going based on a strong personal conviction to do God’s will and to work with all the motivation, values and investment that is associated.

It is interesting that we don’t see any underdevelopment in the picture, it is almost illogical in some way, when we don’t even have cities like this in Finland, why would we pay to send someone there? To be fair some of the images are more geared towards promotion of their mission’s work, which is overtly more concerned with emancipating people spiritually and socially from the clutches of sin and from the bondage of the social problems related. However, this is a strong component of the organizational identity of Fida, and in development terms breaking the misconception about development and underdevelopment and injustice in cities is an important factor from a secular professional point of view just as much as it is from a faith-based motivation.

Fida Issue 2/2017 Cover Image

Issue 2/7 gives us a different, more traditional kind of image that people are used to in the modern visuality of development; a schoolgirl holding her new textbook, in a clean uniform standing and smiling in a rubble walkway between shacks in a slum (Fida International, 2017). The image is rewarding, it is positive in tone and gives hope, the juxtaposition of the good and the ugly slum also has a perspective changing quality, the slum does not seem so bad. We can imagine that because she is happy and all right that the context, although underdeveloped, is not oppressive or bad. This kind of transformation is what is the unseen quality and message of the photograph which shows the organizational identity of Fida, it is saying that change is possible and that through value in people it is possible to transform physical communities. Trust is also apparent from the girl in the picture, her dignity and pride and ‘face’ also making the point that she is an individual, Fida also explicitly states as shown in the quote above “In particular, we are working to improve the rights of vulnerable children” (Fida International, 2019) and this cover photo has a girl who is a child in a slum, which are multiple factors for putting her in the most vulnerable group.

There is an exotic quality of the photo as well, but it is subtle, the race of the girl and the background (although it could be almost anywhere, it says foreign), this is important to the international image of Fida, and each issue seems to bring variety to the locations that are presented. It is interesting that contextually this cover photo is development oriented, there is no hint to religion in this photo, also the text is very professional and talks about rights to education and inclusive education for the disabled.

Here it can be seen what is not being shown in terms of identity is also divided between missions and development, the background for this is that some of the development funding that Fida gets is from the Finnish government. While it is not explicitly stated from the government side how the funding must be used, and it is largely unrestricted funds and Fida is open about its Christian values and identity there is a responsibility (this is also due to the identity) to use funds for development only without evangelism that are given for development. It is good to note here that it is not only government that Fida is responsible to, it is civil society, the government funds come from taxes and should be used responsibly. The government is aware that organizations must have strong identities and motivation for work, as prescribed in organizational identity theory the purpose and necessity of an identity is to motivate that direction and efficiency with which goals are achieved in an organization, in this sense having a strong conviction (albeit faith-based) is very good mutually in terms of result and efficiency.

Fida Issue 3/2017 Cover Image

The Third issue 3/17 in contrast to the other two has a cover photo with a white, “as Finnish as can be” black and white photograph of a woman and a child (Fida International, 2017). The only hint that we have of the exotic are the Chinese characters in the sign next to the people. The sign also has English that says, “Free Christian...”, with all the hints we have, the target audience would draw the conclusion that these are missionaries from history. There is a badge on the photo that says “Fida 90 years” (Fida International, 2017), the background of the photo is blurred and there is not way of knowing if it has been staged, (but the photo is taken in 1951 and is of a missionary according to the credit (Fida International, 2017)) However it is a photo from a different time, when photography was technological proof of a framed event. This photo is very casual however and pulls on the cultural norms that the viewers know, instilling a sense of nostalgia and familiarity. Analysis of this image requires consideration of the three criteria for visual methodology as outlined by Gillian Rose, especially considering the perspective of how the image is looked at because of the historical contextual factors (Rose, 2011). The message however is in what is not shown, it is in message that Fida is established, that it has a history, that they were out there with daring woman and children like the readers 90 years ago. The image is also non-descript enough to denote a kind of sense of shared accomplishment, it appeals to racial and cultural identification through the subject rather than specifically targeting the historically relevant minority (Fida International, 2017).

The missionary reference in the sign will appeal to the people in the Pentecostal churches of Finland, who post war supported missions at a time when it was a spiritual decision to do what was considered right from the scarcity of the time. This all ties back into the organizational identity, ownership of the churches, the idea of sacrifice and in a way, this is a little reflection of how far the organization has come and that it is still around. This image is also a challenge to current generations by comparing the old and the new and looking into the future, the title “What does the world believe in 2017” culminates that challenge. The white clothes (assumed, due to black and white photo) is also a stereotypical image of a missionary, this is being used in contrast to a woman and child who are not stereotypical for the time, this says that Fida has always been forward thinking and bolsters ideas of equality.

Results

All the traits and factors are compiled that were observed across the range of photos into a table to see how the different images compare.

Traits/Factors	Issue/Image		
	1/17 Cover	2/17 Cover	3/17 Cover

Exotic Themes	X	X	x
Poverty	X	X	
Positive Mood	X	X	x
Religious Themes	X (With text)		x
Respectful (not exploiting)	X	X	x
Informative	X (impact with text)		
Development Themes		X	
Historic			x
OI Thematic	x	X	x
Fundraising		X	
Entertaining		X	x
Framed with Additional Text	x	X (But not essential)	x
Ambivalence	x		x (out of context)
Understandable in context of target group	x (with text)	x	x
Understandable as standalone image		x	
Shocking	(No but unexpected)	(No, expected)	

Table 1: Summary of analysis of images.

Four traits that are shared by all the images, which are the exotic theme, positive mood, respect and thematic connection to the written organizational identity of Fida, this means that the images do support the communication of the organizational identity. It can also be surmised from these results that the organizational identity does genuinely manifest itself through the communication strategy and marketing department of Fida, which is interesting for the case study because it is proof that nonprofits that are professionalized have not superficially adopted the business modeled organizational identity theory.

Conclusion

These three issues are interesting and there could be so much more to explore, however the three have interesting contrasting elements and perspectives but in each the core message can be found whether in the unseen or the image depending on the choices of how it was framed and selected for the cover (Stocchetti, 2019). It is interesting that the first issue is the only one with a large infographic showing a world map placing where and how many missionaries are in different countries (Fida International, 2017) etc. And there were a few smaller more specific visuals in some of the other issues, this was one area that I will focus on analyzing later to see how the different kinds of images compare to each other.

It is interesting that in comparing three contrasting or very different images on the covers it was still possible to see how the images convey certain elements that could be taken directly from the mission statement of the organization. Even without the background knowledge of the organization cues are picked up visually and through the connections of the text that would lead most viewers from a Finnish background to share a large part of what is being communicated using those images. There is no space in this essay to dive deeper in to the dichotomies between poverty pornography and fundraising, or some of the deeper discourses about the role of religion in development and organizations. When discussing identity, the faith-based discussions are especially relevant in the personal realm (which overlap the professional) but when looking strictly at the organizational identity of Fida, considering if Fida were personified the expression of faith and its identity visually supports the other representations of its identity well.

The organizational identity from a theoretical perspective based on the theory that is business minded will be interesting to discuss in terms of how non-profit and soft value goals can be adopted in to a predominantly business and profit minded theory, but the faith dimension based on images and the soft values seem to hold up in their image use. If one was critical about the use of images for the sake of fundraising there could be stronger images used that would still be acceptable in today's development field standards. It will be interesting to see if other organizations have more competitive approaches. The potential that is being built through these images is emancipatory in the sense that it is trying to draw in the target audience and re-enforce the organizational identity which in turn it can be assumed translates in to donations. The process of looking and taking the time to consider the elements of images yields interesting results in that it reveals many more connections to the border context of meanings that are associated with the organization and its stakeholders. Considering which visual method to use based on the approach in my thesis was also important and for multiple case studies the comparative method is an appropriate method (Yin, 2013). Ambivalence of image (Stocchetti, 2019) and taking a critical approach to each image to try and find alternate understandings was one approach that was considered, however the images were quite well insulated from any major obvious problems, also I didn't find this approach particularly useful in producing the kind of knowledge that I needed for the organizational identity.

A Critical hermeneutics (Stocchetti, 2019) approach would have been interesting as well, my did not use this kind of approach but the power relationships in the case of the INGO, Christianity, civil society are hard to justify in a meaningful way in which the critical outlook would yield useful insight in to the identity building and organizational identity of the NGO. It would be difficult to use power relations that would support other material on the OI, but this method could be good for checking counter arguments based on how strongly the OI is rooted in for profit business models for instance. A comparative method (Stocchetti, 2019) worked in this case because there is a large body of images to work from, also the issues lend themselves to independent volumes of work which can be compared to each other. However, in the analysis and consideration of the images themselves critical visual methodology was considered in production, circulation (Rose, 2011) and audience in terms of target group and context. For this initial test the use of the cover photos was enough, but I would like to compare the internal images further. This exploratory analysis was useful as a start for my thesis, it is not exhaustive and doesn't draw strong conclusions, however there was a result in finding common elements that tie in to the OI or Fida from a diverse range of images and perhaps the best result is realizing that there is much more to explore and more dimensions of which to be critical in future visual analysis. During the course of the thesis however it became increasingly clear that this method as a way of amassing supporting data to the interviews would be too time consuming for the amount of relevant information it yields to the theoretical frame

used in the thesis. As a stand-alone method and perhaps utilizing some other theoretical frame this would be a very interesting way to study organizational identity in another independent thesis.

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